OCT 17 1921

Juneau, Alaska, October 6,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue, New York City.

Dear Dr. Marquis:

When I left Juneau last spring for Barrow,Mrs. Condit accompamied me as far as Seattle,and went from there to Oakland, California, to have an operation on her left eye for cataract from which she had been deprived of sight in that eye for several years. There were indications, long ago observed,which caused us uneasiness lest the operation would not prove a success. Because of this fact the operation had been delayed and was undertaken because the other eye was far from normal and because it seemed advisable to relieve it, if possible, by restoring the other. As feared, the left eye was in such a condition that successful operation was impossible. An attempt was made which has left the member in such a state that after three months it is still inflamed and sensitive and with a possibility of the necessity of removing it entirely. The right eye is at best imperfect in vision. Now,because of the sympathetic connection,it is sensitive and renders but partial service. In consequence, Mrs. Condit, while able to get around and attend to ordinary household duties, is not able to read, sew, or undertake anything requiring close vision. She is also but partially recovered from the shock of the operation and the disappointment of the failure and is in such a condition that I can no longer see my way clear to be away from home as the duties of my office require. It was my plan to continue at least until next spring, and perhaps longer, by securing some one to stay with her while I was absent. But there is a possibility of such deterioration in the right eye as will sooner or later compel me to be with her constantly.

Under these conditions I have accepted the call of the Woman's Board to the superintendency of the Sheldon Jackson School after the assurance of Miss Voss that your consent had been obtained to the proposition. This has already been made known to you.

In this position Mrs. Condit will be of material assistance because of her experience in school work and her love of social work. Her general health is good. I am hoping for restoration to normal with the exception of the vision. We are encouraged by our doctor to hope that the change in the eye which is spared will be no more rapid in the coming years than in the past. He advises that when it is no longer available, if that extremity should come, he hopes to be able to save the sight by an operation undertaken before it comes to the state that the other eye did. There the matter rests.

With this possibility in view I spoke to Miss Voss last summer regarding the position, intimating that we might want to undertake it if the way opened,but as no word had been spoken farther I had dismissed the thought from my mind. Now, that the way opens, it seems advisable to accept.

We are glad of the opportunity to continue in the Alaska work and especially to be afforded the opportunity of such service as the Sitka school offers. I have long considerd that work the most important

mission work being done in Alaska. There are also conditions in the Sitka situation , at present, in which I feel that we may be of some service in assisting in bringing about an adjustment and realignment of our work in general. In undertaking this new duty I am not unmindful that it is for me a new type of work. It also, presents many great difficulties and discouraging features. Whether I am going to be able to meet the situation, or not, remains to be proven. I go to the new work with an ambition to make a success of it and to bring to pass something permanent and worth while. If I find that I cannot succeed in this I will move on to something else.

In leaving the position which I have filled now for more than eight years there is a feeling of regret. My relations with the Board,and especially with yourself,have been delightfully cordial. There is much to be done in this office and especially in connection with our duty to the far north. In my judgement it will be necessary to secure a strong,efficient man to fill the position.

I am writing and wiring to Miss Voss that I will not undertake the new duty before the first of the coming year. This will give the Board an opportunity to find some one to fill the position and make such arrangements as seem advisable. In the mean time I will continue to serve, especially in the way of preparing the way for the new man, if that is acceptable to you.

I suppose that you will want to take over the office equipment for my successor. Most of the same belongs to the Board. I will furnish you with a list indicating the articles belonging to me personally, as also the household furniture which I suppose you will also want to take over under the arrangement regarding manse furnishings. I suppose, also, that you will want to have the house for my successor and will not want to rent it for any interim period. Regarding these things I will expect to hear from you.

In any way that I can be of assistance in the transition period I shall be most happy to serve. And, afterwards, any help that I can give in getting matters adjusted to new management will be cheerfully available.

It possibly seemed to you that I should have called your attention sooner to this proposed change but I trust that the explanation offered will make plain that such action was impossible since it is only since my return that the new course seemed indicated.

Cordially yours,

James M. Condit

Dr. McQueen.

Copy

October 9,1921.

Bishop William O. Shepard,
Artisan's Building,
Portland,
Oregon.

My dear Dr. Shepard:

While in Seattle recently,I was approached by my old friend, Rev. J.T.McQueen, Superintendent of Methodist Missions in Alaska, regarding some sort of an adjustment of the respective interests of our two denominations at Skagway and Fairbanks. Brother McQueen suggested that I write to you, expressing the opinions which I offered to him. I gladly do so and trust that a speedy understanding may be arrived at inasmuch as it is to the interest of each body in common.

The situation is as follows:

At both Skagway and Fairbanks the Presbyterians have fully organized churches which have been in continuous existence for many years, that at Skagway since 1898 or 1899 and that at Fairbanks since 1905. At Skagway the Methodists own a good church building and the Presbyterians a poor one. At Fairbanks the situation is reversed. At Fairbanks the Methodists have a log manse and I do not know what condition it is in. The Presbyterians have a good manse, in connection with the church edifice and in good repair. At Skagway there is a fairly good manse in connection with the Methodist church which, however, as is also true of the church building, has been improved at large expense by the Presbyterian congregation, now occupying both?
At both Fairbanks and Skagway the Methodist people have had no ministers for some time and at present have no organization at either place. There are more Presbyterians at both places than Methodists. In each place practically all the christian people are uniting in maintaining the Presbyterian churches which in each instance are the only Protestant churches in the respective communities. In neither one of these communities are there now enough people to justify more than one mission organization. In each instance a large part of the support comes from the Board of Home Missions of the Presbyterian Church.

Under these conditions Brother McQueen and I agree that there should be but one church organization. But Brother McQueen suggests that the two denominations enter in to some federated plan whereby the respective denominations shall have supervision alternately. In my judgement this is not in the best interest of the cause and I am opposed to it. The present arrangement is satisfactory to the communities and is providing adequately for religious needs. The federated plan would mean a disturbance of the present Presbyterian organization and mode of administration. By agreement of Brother McQueen this plan has not been a success at Nome as I also learn from the Methodist brethren on the field there now. Nome ought to be turned over to the Methodist church and administered by that body alone in the interest of efficiency of management.

At Hyder, the new camp in southeastern Alaska, the Methodists have the only mission work and should be left to that field undisturbed. At Ketchikan the Methodists are in charge and were at one time when three ex-Presbyterian elders were on the official board there. In the face of repeated solicitation for the entry of the Presbyterian church at Ketchikan I have steadfastly insisted that the Methodists should be undisturbed in the field so long as the population was no larger than now. The Methodists are also in charge of the work at Seward and should be undisturbed in occupancy there. At Anchorage the Presbyterians are in charge and have had an organization there since the founding of the town. They should not be disturbed in that field.

Alaska just now is experiencing a period of depression . Her population is less now than ten years ago. There is no immediate indication of an industrial revival. The purpose of all our Boards is to see that the gospel privilege is offered to each community. In Alaska the people are not much interested in the denominational relations of those who preach. They need evangelical truth more than denominational distinctions. Therefore, why insist upon conservation of denominational interests? I can honestly say that if the conditions were reversed I would not recommend that organizations now functioning be in any way disturbed in their place and work and for the same reason I believe that it would be unwise to chahge the present arrangement so long as population is so sparse as at present.

Brother McQueen suggests that some adjustment ought to be made in property matters. This applies to Skagway, alone, as I see it. If the Methodist church no longer undertakes work at Fairbanks its property should naturally be disposed of to the best possible advantage. The Methodist property would be of no service to the Presbyterian congregation and therefore it should not be expected that the Presbyterian Board should buy it. This property is now of little value because of the decadence of the town.

At Skagway the Presbyterian Board should be allowed to acquire the Methodist property on such terms as are fair to all concerned. I would suggest that a valuation be placed upon the property by unbiased appraisers and that an adjustment be made upon the basis of the equity which the Methodist Board has in the same. I do not know what proportion of the building fund was subscribed in the community. Also, the improvements upon the property should be taken into consideration as effected by the Presbyterian congregation. The manse has been practically rebuilt, a new furnace, carpet, etc.,etc., has been supplied.

This is my own frank and honest opinion in the matter. I am submitting a copy of this letter to Dr. John A. Marquis, 156 5th Avenue, New York City, and would suggest that inasmuch as this is a question for the Mission Boards further correspondence be had directly with Dr. Marquis, Secretary of our Home Mission Board. This is also, perhaps, a question for consideration by the Home Missions Council.

With kind regards, I am

Very Cordially Yours,

James H. Condit.

Copy to Dr. Marquis
" " Rev. J.T.McQueen

James H. Condit.

OCT 20 1921

Juneau, Alaska, October 9,1921

Rev. John A. Marquis,D.D.,

156 5th Avenue, New York.

Dear Dr. Marquis:

The enclosed, relative to adjustment of matters between the Methodists and Presbyterians at Skagway and Fairbanks, respectively, is self explanatory.

I only wish to add that Mr. McQueen, M.E.Supt. of Alaska Missions, suggested to me that there were a good many Methodists in Anchorage and that it would be only fair that some sort of a brotherly program be worked out there. I inferred that he was thinking of "federation" in a town where ours is the only organization which has, or is, functioning. Just now there is a larger population at Anchorage than there will be next year,and later, when the railroad is completed. It is nonsense to talk of changing administration in alternate cycles so long as our plants are working successfully as they are in all three of the towns especially involved. It would also be foolishness to establish another protestant church in Anchorage for the reason that the future will much more likely bring depletion rather than growth of population there. Mr. McQueen talked about the desire of his Church and Board to conserve Methodist interests and their reluctance to abandon their people. I feel that such a line of argument is all wrong. Let the church which is established care for the work in that community serving Jew and Gentile, Barbarian, Scythian, Methodist and Presbyterian, in spiritual things. Little do these discouraged communities care about perpetuating denominations. What they want is the gospel of good tidings.

Certainly, if the unexpected should happen,and our multitude of Bureaus be coordinated,and a few other indications of sane treatment come to pass so that Alaska might arise from her ashes, and shine with a new glory, and if the teeming multitudes of Dr. Young's visions should swarm over the valley of the Tanana and the banks of Cooks Inlet, there might be a call for other churches. As at present it would be a mistake from every point of view to insist upon denominational divisions and interests.

Cordially yours,

James H. Condit.

James H. Condit.

Items for which Arthur Eide is personally responsible as per letters from Dr Gould

OKs by Eide

39.—
9.50
73.—
~~59.93~~
17.60

313.56

*402.66

* Seems to be that Arnt Eide owes the Board - his salary having been paid in full to 8/31/71

INTER-OFFICE CORRESPONDENCE

BOARD OF HOME MISSIONS

FROM Mr. Banks
TO Dr. Marquis
RE: Salary account Arthur Eide.

DATE October 13, 1921

Attached hereto are the letters which have been addressed to you by Dr. Condit giving the result of his investigations regarding the true amount due Mr. Eide on salary, together with other papers you handed to me concerning Mr. Eide's conduct.

I find that the result of Dr. Condit's investigation is that Edie owes us $402.66. I know of no way in which this amount can be collected inasmuch as we have paid Eide in full to August 31st. The only suggestion I have to make is that we present the facts to Mr. S. D. Wingate who seems to have acted for Mr. Eide, and who is also a director in the Seaboard Nationak Bank where Edie's account is evidently kept, in the expectation that we may secure at least a part if not all of the above amount. Eide probably has no money and will not be in position to make restitution. Have you any suggestions to make?

J. B.

Treasurer.

October 14, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

I have just returned from a lengthy absence visiting synods and find the first opportunity now to write you in regard to the many things brought up by your letters.

In the first place let me express my own personal appreciation, and that of the Board, for the service you have rendered at Point Barrow this summer. Things look more encouraging there as the result of your visit than at any time since I have had connection with the Board.

Second: I will bear in mind what you have said in regard to Dr. Greist, although it is a great disappointment to me. I gathered from his letters from Prince of Wales that he was getting along well with the natives, was kind to them and interested in their physical welfare to the same extent as in their spiritual welfare. It is exceedingly difficult to get a man for those points. We have advertised and searched otherwise in every way we could think of during the past year to get a man for Point Barrow. We had dozens of applicants, bot not one of them measured up to the spiritual requirements of the position. They wanted to go for the adventure, medical experience, etc.

Third: We are very glad that Miss Dakin impresses you so well.

Fourth: I hope Eide is now disposed of so that he will cease to trouble that mission. He is threatening the Board somewhat, but we are not alarmed. I think Gould can handle the situation in Seattle, so far as the lawyer is concerned. I have already written Mr. Wingate that the Board does not desire to pursue Mr. Eide or to get in trouble in any way, but that we are advised about his course at Point Barrow and that we do not intend to stand for any imposition. I have turned the financial end of it over to Mr. Banks who will worry through it some way.

In addition to this I am writing Dr. Greist on the point you mention and urging him, without mentioning your name, to be very sympathetic and patient with the natives and to be especially zealous for their physical welfare. I will also write him in regard to the increase of salary which he wants. In view of the fact that he gets a vacation at the end of four years on full pay in this country I think he ought to be satisfied with his salary. Furthermore, the financial condition of the Board this year is not such that we can make any raises. I will write him sympathetically about it and try to make the matter plain.

Fifth: I wish you would keep your eyes open for a physician

who would fill the bill for either there or Wales next year. It cuts me to the heart to have to leave these people at Wales without anybody this year, but nobody was to be found despite our numerous and nationwide appeals.

Sixth: You are already aware of the action of our Board relative to your election to the superintendency of the Sheldon Jackson School. We regretted to give you up, but in view of the critical situation there and the dilemma in which the Woman's Board found itself, I felt that we ought to make the sacrifice, and so recommended favorable action by the Board. They complied with the recommendation but also followed my suggestion that after you had familiarized yourself with the school proposition there you ought to become head of the work of both Boards at Sitka. From all I can learn of the situation there will probably never be either harmony or efficient work done until both wings are under one leader. This does not mean that you would do all of the work in the churches that are there, but that you would be responsible for it. The Board is willing to furnish a worker there to be under your direction. This, however, we can talk out later.

Seventh: I wish you would give me your suggestion in regard to your successor as general missionary in Alaska. Dr. Hall Young wired immediately upon learning of your acceptance at Sheldon Jackson wanting us to make him general missionary until next April. This appeals to me as a gap-stop for the winter.

In closing permit me to wish you most abundant success in your service at the Sheldon Jackson School and also to assure you that if there is anything we can do to help you in your work you can count on us to do it. Ever since coming into the Board I have worked for a larger co-operation between the Woman's Board and ourselves, and am convinced that the effectiveness of our Presbyterian Home Mission program is going to depend largely on that cooperation. May I suggest also that you feel free to write me any suggestions or any impressions on the work of our Board in Alaska that may occur to you?

Assuring you of our Board's good wishes as well as high appreciation of your service in the past, I am

Very sincerely yours,

JAM:ES

P.S. Please send us the negatives of the pictures you took at Point Barrow as we can use them to much better advantage than the pictures. We will return them to you.

Your article for The Continent is good. I will add a sentence to recognize Architect Wade's free service and also Mr. Gould's help in getting things started.

NOV 19 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

October 27,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

Your letter of the 14th inst. is at hand.

Your good words regarding my relation to the work at Sitka are much appreciated. I shall highly value the assistance which I am sure will come from the men's Board. Miss Voss has also suggested the possibility of combining the two works under one head and that commends itself to me now as it has in the past. As you suggest, details can be arranged later on . I shall look forward to it.

I will continue to look and pray for a man for Wales or Barrow. In my judgement, unless developements are such as to absolutely forbid it, Dr. Greist should be retained at Barrow until a man is found who is manifestly better qualified for the work.

In regard to a successor for this office I have thought much. Dr. Young in no way intimates that he is to be only temporarily in charge but on the contrary speaks of immediately bringing his daughter and her family to Juneau and has outlined a program sufficient to keep him going for a year. I am sure that he plans to remain permanently. It is clearly an impossibility, from the physical viewpoint, for him to do the work of this office.

It has been intimated to me that Mr. Bruce would like to be General Missionary. I hope not. First, he has no sympathy and no understanding of the natives, but rather a natural repugnance to them. Second, he would be out of harmony with any biblical instruction at Sitka which did not revolve around the premillenial view and would lead in that cult in this presbytery to the extent of embarrassing the leadership of any superintendent who held otherwise. As in the past there would soon be resolutions condemning teaching and teachers. In the interest of harmony I hope that my successor will not be a supporter of the Los Angeles School and will not advocate, as is being done, the sending of our young native men there for training in the work of the ministry.

Diven would make a good General Missionary. He has good business ability as well as tact and talent. If he is willing to accept the absence from home I would like to see him appointed. If he will not undertake it I know of no other man in the work whom I would want to recommend who is in a position to take it. In that case I would advise that a man of ability be secured from outside--such a man as Keeler, for example. He would soon learn the essential facts and would soon adapt himself to this peculiar situation.

I will forward the negatives shortly.

Cordially yours, James H. Condit

NOV 12 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

October 27,1921

Rev. John Dixon,D.D.,

156 5th Avenue, New York City.

My dear Dr. Dixon:

Under date October 10,1921 the Rev. Fred G. Scherer of Fairbanks, Alaska, wrote you regarding an adjustment in the interior by which we should turn Nenana over to the Episcopal people under their agreement to turn over Fairbanks to us. I have just received a copy of Mr. Scherer' letter to you.

My opinion is, first, that under the present conditions it would be very wise to arrange that the Episcopal brethren supply preaching services for whites,as well as natives, at Nenana, and that we provide for whites at Fairbanks.

Secondly, that it would not be advisable for us to permanently transfer our interests at Nenana to the Episcopalian church at this time.

It has been suggested by Mr. Marple, at Anchorage, that after the completion of the railroad there should be a missionary to travel along the line of the railroad and hold services in the various communities. If such an evangelist should be appointed it would be desirable that he live at Nenana and occupy our newly built mission there, supplying at Nenana as his time permits.

Should there be so large a town as one of 500 population at Nenana, as Mr. Scherer suggests, we would be amply warranted in continuing our work as at present organized. A Presbyterian organization would come much more nearly meeting the favor of the community in general than an Episcopal.

Should there be as large a population as 1,000 at Fairbanks, I am very much of the opinion that the Episcopal people will insist on having their own church even though the Presbyterian organization could care for the religious interests of the community. We have not succeeded very well in comity arrangements with the brethren of the Episcopal church.

Finally, I am not at all so sure that the "people of this country will do in religious matters just about what they are told to do". My unfortunate experience has been that here, as elsewhere, the people are prone in religious duties to do very much as they are told not to do, or, per contra, to not do what they are told to do.

Cordially yours,

James H. Condit

Copy

The Portland Area of the
Methodist Episcopal Church
Office of the Resident Bishop
Portland, Oregon

October 29,1921

Reverend James H. Condit,D.D.,
Juneau, Alaska.

My dear Dr. Condit:-

I have your recent letter regarding the status of mission work in Skagway and Fairbanks, Alaska. You state that our correspondence should be directly with Dr. Marquis, secretary of your Home Mission Board, but inasmuch as I have not written you at all it would seem that I ought to make some reply to your courteous statement, and inasmuch as there are some matters in which my information does not tally with your statement, I think I should ask you some questions.

First, let me say that I have no thought whatever of either carrying any question to the Home Missions Council or of in any way embarrassing the magnificent work of your denomination, I have too high an appreciation of the Presbyterian Church to raise any question as to its utter devotion to the work and matters especially in Alaska after seeing its operation.

However, I am told that at one time in Skagway there was a practical federation of the Presbyterian and Methodist Churches and that Mr. L.H.Pederson, a Methodist minister, was in charge of the joint work of the denominations. When the time tacitly or explicitly agreed upon for the expiration of the Methodist period arrived I am told that the Presbyterian brethren offered to keep Brother Pedersen as pastor if he would unite with the Presbyterian Church, and that in order to remain pastor of the united work, he did become a Presbyterian. My information is also to the effect that when Mr. Pederson's pastorate was for some reason discontinued, without any reference to the Methodist brethren, a Presbyterian pastor was made the successor of Brother Pederson, and he has continued in the work ever since.

Now this is the information which has been given to me. It may be incorrect. Acting, however,upon this information I raised the question with Mr. McQueen, our Superintendent, as to whether it would not be expected both by our own people and the Presbyterian brethren, that the Methodists should take their share of the responsibility by supplying a pastor for the succeeding period--the present pastor having expressed his desire to be released from the work at Skagway. It seems to me that such an inquiry on my part was altogether proper and in the interests of entire harmony between the sister denominations. I trsut that it will be so regarded.

As to Fairbanks, I have not visited that field and have no thought that we should interfere with any successful work bt the Presbyterian Board Such information as has come to me from those who have visited the field raises in my mind a question whether such a federation as was suggested by Mr. McQueen would not be for theinterests of the common work. I do not,however, wish to press that matter in the least. I am perfectly willing that in such difficult fields my Presbyterian brethren should bear the responsibility and heavy load if they are entirely willing to do so and feel that it is courtesy on the part

of the Methodists to permit them to do so notwithstanding joint occupation and tacit agreements as to federation in the past.

Assuring you of my wish that not only in Alaska but elsewhere, at home and abroad, where our denominations have such great responsibility for the common cause we may befound in entire harmony and cooperation, and with loftiest respect, I am

Truly yours,

(signed) Wm. O. Shepard
per S.

WOS-S

Dictaated by Bishop Shepard
but signed in his absence.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 25,1921.

Rev. William O. Shepard,D.D.,
Portland,
Oregon.

My dear Bishop Shepard:

Your letter of October 29th in re Skagway,Alaska, field, was received some time since. I have delayed answer in order that I might make a thorough investigation of the history of the case, both from my files, and also by correspondence with the field.

The facts which I gather are as follows:-

In 1910 the Rev. Mr. Parsons, Methodist superintendent and the Rev. S.Hall Young, Presbyterian superintendent, entered into an agreement by which the Methodists were to supply the Skagway field for a period of three years. No resident pastor was given by the Methodist body and an attempt to supply the church from Juneau was unsatisfactory and left the place practically without church services.

August 7,1913, after a series of services conducted by a former Presbyterian missionary at Skagway, the Rev. N.B.Harrison, more recently of the University Presbyterian Church of Seattle, a meeting of the representatives of all Protestant churches in Skagway was held and a petition prepared to the three Home Mission Boards represented, Methodist, Episcopal and Presbyterian and forwarded to these Boards respectively. The request of this petition, to quote a single clause, was:-

> "That you concurrently agree, by comity arrangement, as to which of the three churches shall maintain a minister at Skagway, the others thereby consenting to withdraw for a period of three years"

While this petition was being considered by the respective Boards,and before any agreement had been reached, Bishop Cooke sent the Rev. L.H.Pedersen to Skagway, from Seward, to take charge of the Methodist church. This resulted in two things:

First, the christian people of Skagway agreed to accept the coming of Rev. Pedersen as providing for the religious needs of the community for the three year period and recommended that no other minister be sent.

second, - As General Missionary I recommended that the Presbyterian organization be disbanded and this was done on March 10,1914. The Methodist church was thus in sole possession.

At the expiration of the three year period agitation originated looking toward the organization of a Presbyterian church. A referendum vote was taken to determine the will of the community. It developed that 80% of the christian people were either Presbyterian or Congregational and that 90% of the support of the church came from Presbyterian people. As a result of this discussion both the Rev. Mr. Blackwell, then superintendent of Methodist missions and the Rev. L.H.Pedersen, pastor of the Methodist church, expressed their judgement to me that it was advisable under the circumstances that the Presbyterian church take charge.

In response to a petition,the Presbytery of Alaska, after careful investigation and in conference with the Presbyterian Home MIssion Board, organized a Presbyterian Church on March 3d,1917.

The following agreement was entered into by the respective missionary superintendents, Rev. Mr. Blackwell and Rev. Mr. Condit:-

1. Under present conditions it seems advisable that the Presbyterian Board assume responsibility for the mission at Skagway and provide for its support.
2. The Methodist church will not appoint a man to this field until farther notice under condition that the Presbyterian Church commission a man for the field.
3. The use of the Methodist church at Skagway is granted to the Presbyterian missionary without rental charges on condition that the building be kept in good repair and that the insurance on the same be kept up.
4. This agreement may be terminated upon due notice being given by either party thereto.

Juneau, Alaska, September 26,1916.

(signed) R.A.Blackwell
(signed) James H. Condit.

In this connection it is proper to say that at the organization of the Presbyterian church there were 42 charter members and that but 7 of these were from the Methodist body of whom 4 were members of Rev. Pedersen's family.

The Presbyterian church invited Rev. Pedersen to become its stated supply. Under date August 17,1916, Mr. Pedersen wrote his acceptance to me as follows:-

"After mature consideration by the older members in my family, and prayer over the situation,I have decided to accept the invitation to fill the local Presbyterian pulpit and have so written our Superintendent, the Rev. R.C.Blackwell of your city.

This is done entirely through the conviction it is my duty to remain in Skagway under the proposed changed condition, and believe it will be for the best interests of the Master's work. It is a matter of conscience.

I shall ask for a "supernumerary" relation to my own conference, which will meet next September in Everett and so shall be able to fill the Presbyterian pulpit as a supply for a time"

A little over a year from this date, on September 25th,1917, Mr. Pedersen presented his credentials from the Methodist body to the Presbytery of Alaska and requested and was granted admission to the Presbyterian body, after the customary formalities.

In September, 1918, Mr. Pedersen leftthe pastorate of the Skagway Presbyterian church to accept war work under the Y.M.C.A.

Inasmuch as the organization was Presbyterian there was no apparent reason why the matter of the vacancy should be referred to any other denomination and the congregation called the Rev. E.L.Winterberger, who was at that time in charge of our mission at Haines, to the pastorate, a position which he still fills. I may say that your intimation that Mr. Winterberger had expressed a desire to be released from the work at Skagway was the first I had received to that effect. In response to my inquiry Mr. Winterberger writes:-

> "As to where the Bishop got the information that I desire to be released from the pastorate here, I cannot possibly tell, for I have never expressed any such desire to anyone, an you, as General Missionary would be the first to be informed should I desire such a release"

From all this it appears:-

first; That no federation of churches has ever existed in Skagway.

Secondly; That Mr. Pedersen was not in charge of a federated church, in the period 1913-1916, but of the Methodist church.

Thirdly; That at the end of this three year period a Presbyterian church was organized, of which Mr. Pedersen was first supply, while still sustaining supernumerary relation to the Methodist church, and afterward pastor, having been received into the Presbyterian church for this purpose.

Fourthly; That since that time the Skagway organization has been and is Presbyterian.

In view of the fact that the christian people of Skagway are satisfiedwith the present arrangement and opposed to any change and, farther, since the religious needs of the community are being fully supplied by the present community church under Presbyterian supervision, and, also, because there are at present a much larger proportion of Presbyterians than of any other denomination in Skagway, it seems to me that it would be for the interest of the cause that the Presbyterian church continue in charge.

In my judgement the Methodist church can lay no claim to any ~~claim~~ jurisdiction in Skagway based upon the federation basis.

I trust, therefore, that negotiations may be opened at once whereby the property now used for church services may be turned over to the Presbyterian Board upon such equitable adjustment as may be fair to each denomination.

Cordially yours,

Copies to
Rev. J.T.McQueen
Dr. J.A.Marquis.

November 13,1921.

Rev. E.L.Winterberger,

Skagway, Alaska.

Dear Mr. Winterberger:

Will you kindly write me, with carbon copy, elucidating the enclosed letter of Bishop Shepard. It may be that you will want to confer with some of the members who are fully conversant with the situation as it existed at the time of Mr. Pedersen's coming and afterwards. Is the statement of the Bishop correct as to a federation ; as to the supposed offer to Mr. Pedersen? Was there any understanding in Skagway which was violated in securing a Presbyterian to succeed Mr. Pedersen?

I understand from the Bishop's letter that you may have made announcement of your purpose to retire from the field and if so some one in Skagway must have so informed the Bishop.

Now is the time to settle the matter and I am anxious to get at all the facts. I have also written to Mr. Pedersen.

If you will, please write in such form that I may send a copy of your letter to the Bishop as I have also asked Mr. Pedersen and as I say, I would like one copy for my files.

Cordially ,

FIRST PRESBYTERIAN CHURCH
E. L. WINTERBERGER, MINISTER
SKAGWAY, ALASKA

Nov. 17,'21

Rev. James H. Condit D.D.
Juneau,
Alaska

My Dear Dr Condit:- Your letter with copy from Bishop Shepherd is at hand. I have in my desk the correspondence concerning the organization of the church here, most of which you must also have in your files.

Bishop Shephard is misinformed with reference to a federated church having been in operation in this place. This probably arises from the fact that the three Mission Boards,or their representatives,agreed to get together and decide as to which church should occupy the field for three years , when Bishop Cooke took the whole thing out of their hands by sending Reverend L.H. Pedersen to Skagway from Seward. The people here accepted Reverend Pedersen and attended the Methodist Church and supported it. The church , however was Methodist, aside from Revenend Pedersen's family I do not know how many were members, but if I remember correctly he told me he had received no members into the church except the family of Dr Gabie during the three years following his coming.

When the three year period agreed upon by the three churches were passed, the question as to which church organization should occupy the field was raised by Mr Andrew Stevenson, an active presbyterian, who had attended and supported the work under Mr Pedersen. It was suggested that a canvass be made of the field and church preferences noted. This was done and Reverend Pedersen and Stevenson found that about 80 % of the people favored the organization of a Presbyterian church and that more than 90 % of the support of the work ~~xxxxxfrxxx~~ coming from local sources came from presbyterian sympathizers. There was no suggestion as I understand it of the organization of a Federated Church It was to be a Presbyterian Church, for the simple reason that practically all of the people desired that church . As to the reasons for Reverend Pedersen's joining the Presbyterian Church I am not prepared to say. I am confident it could not have been under the impression stated in Bishop Shephard's letter.

The church was organized on March third 1917. With a charter membership of 42 members. Of these 22 came from other churches and of these but seven came from the Methodist churches of whom four were members of Reverend Pedersen's family. This bears out the statement made above that the town is, from the evangelical standpoint, Presbyterian not Methodist, and what was true then is more so at present. I know of but one methodist in town.

When Reverend Pedersen left Skagway, there was no particular reason for the Presbyterians asking the Methodists what they should do about supplying their own church. I was asked to moderate the session and agreed to supply the church from Haines, coming here once or twice a month. This I did for a few months, when the Session asked me to consider coming to Skagway as Pastor. I had the unanimous consent of the church and congregatio and think I still have it. As to where the Bishop got the information that I desire to be released from the pastorate here I cannot possibly tell for I have never expressed any such

FIRST PRESBYTERIAN CHURCH
E. L. WINTERBERGER, MINISTER
SKAGWAY, ALASKA

desire to anyone,and you, as General Missionary would be the first to be informed should I desire such release.

In reply to your letter of Nov. 17,1917, Reverend Pedersen referring to the matter of the other churches joining in his call to Skagway says, " I most sincerely wish my appointment to Skagway, might have been the direct outcome of the getting together of the three missionary Boards, which would have given the writer a prestige very material. Should your letter of the 17 th have revealed the coming of a pastor for Skagway as a result of the other churches uniting on sending him, I should prefer to have another appointment, in which my wife unites with me, rather than divide the local field."

Further, you will recall by your letter of Feb. 12,1914 to Reverend Pedersen, that you as the representative of the Presbyterian Church accepted the fact of the appointment of Reverend Pedersen as making this a Methodist field so far as the Home Mission Board was concerned. In that same letter you suggested the advisability of the Methodist Church buying the Presbyterian property, which evidently was not done. Yet when the people here without any suggestion or solicitation from without, petitioned for the organization of a Presbyterian Church and organized one, and have been conducting the work here for five years with entire satisfaction to the large majority of the people of the town, and there are no Methdists in the town,they still seek to send a Methodist minister to the town. As one expressed it when I spoke of it yesterday, "Have the people of Skagway nothing to say as to whom they are to have for their Minister?" And they steadily refuse or put off the sale or transfer of the property owned by them to the Presnyterians tho our church is ready to purchase.

The Presbyterians could more readily forego occupying this field than the Methodists could afford to occupy it and thereby cause a disruption in the harmonious work which is now being carried on. Even were I to leave here, it would be a grave mistake,in my judgement, to even raise the question of sending a Methodist to this field.

Perhaps I have written you more fully than the occasion required, I merely desired to set the matter forth as I see and understand it. I trust everything will be settled solely with the good of the work in view.

With Cordial Best Wishes, I am,

Fraternally Yours.

E. L. Winterberger

November 1, 1921.

Rev. James H. Condit,
Juneau, Alaska.

Dear Dr. Condit:

Dr. Greist has sent me a copy of the letter to you in regard to a difference between him and Miss Dakin with reference to the purchase of supplies for the hospital. Did you make any arrangements in regard to that while you were there? You have of course received the original from Dr. Greist and will know whether he represents the situation as you left it.

Mr. Banks thinks that Miss Dakin ought to order her supplies through Dr. Greist, at least that all orders ought to go through the same channel. I think Mr. Banks is correct, but if you have arranged otherwise, it would not be advisable for us here to go contrary. Let me know, will you, at your early convenience just what arrangements if any were made. I should think the best thing would be to have Miss Dakin take her orders to Dr. Greist, although we would not want Dr. Greist to veto her judgment in regard to what supplies the hospital needs. As soon as I hear from you I will make the way plain to him and her.

When do you intend to move from Juneau to Sitka? You have not stated yet just how long you will be able to take care of the work of your office.

With every good wish in your new place, I am

Very sincerely yours

JAM:MEL.

November 9, 1921.

Rev. James H. Condit, D.D.,
Juneau, Alaska.

My dear Dr. Condit:-

The Board of Home Missions at its recent meeting adopted the enclosed resolution. Kindly have this action of the Board in mind in any future recommendations for grants which you may think it proper to forward.

Cordially yours,

Clerk of the Board.

Enclosure-
JD/I.

(Sept. 29th action
re re salaries)

November 10, 1921.

Rev. James H. Condit, D.D.,
Juneau, Alaska.

My dear Dr. Condit:-

I am enclosing a copy of a letter which at the suggestion of Dr. Marquis I have sent to Mr. Scherer. We await your opinion on the question.

Dr. Marquis is of the impression that Fairbanks is a vanishing town and that with the revival of business in Alaska, Nenana will come to its own. Do you share this notion?

Cordially yours,

Enclosure-
JD/I.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 11,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

I am herewith enclosing a carbon of a recent letter from Dr. Greist, at Barrow, which contains interesting matter which you will perhaps have time to look over.

There are four items which I have penciled as important:

(1) With the help of Eskimo from both Barrow and Point Barrow and two hundred dogs all our coal was removed from the beach to a place of safety under the hospital, and elsewhere, in three days. Some record for handling 200 tons of coal,without teams other than dogs, a distance of an eighth pf a mile, without snow.

(2)The Bureau of Education sent up but ten toms of coal for use of the teacher and wife and school. Dr. Greist has, and wisely as I see it, refused to carry the school on our supply but has assured the teacher and wife that he will not see them uffer for lack of fuel.

(3)The ice house of the hospital,which is an addition in connection with the store room, was unfinished by Mr. Browne because of lack of material and also of time. Dr. Greist, seding the necessity of having a larger supply of ice for summer use than the manse ice house can furnish, has purchased lumber from the Barrow store to complete the same and will have a bill for the same in due time. This I believe to have been the proper course to follow.

(4) And, finally, unless you are already "fed up" on stories about Eide, there is an additional illustration of his perfidy offered. There was a certain prayer which according to report the Germans offered often in behalf of England. I have not put it verbally but I did say to Mrs. Condit this evening that I felt like asking the Lord in His wisdom to allow Eide to freeze to death on his way from Nome to Barrow--only, I fear he is not prepared for death.

Cordially yours,

James H. Condit.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 12,1921

Rev. J.A.Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Replying to your letter of November 1,1921, as to the disagreement at Barrow between the doctor and Miss Dakin, would say that I agree with you that all business matters there must head up in the doctor's books in the interest of business administration. He is the Superintendent.

It was not my intention to give Miss Dakin the idea that she was to run an independent institution and in the memorandum signed by superintendent and head nurse, a copy of which I sent to you, it was my purpose to lay down broad,general principles, rather than specific instructions. There were already evidences of friction when I was there. I did not feel, at the time, that this was the fault of Miss Dakin. In attempting to secure for her a clear understanding as to her functions I may have gone a little beyond the centre but I do not think that I instructed her to act independently of the doctor. That would upset efficient management.

Miss Dakin writes, in same mail as the doctor, as follows:-

> "I bought a deer from Johnie today to keep for winter. I gave him an order on the store for it as you said to. This afternoon Dr. Greist came to me about it. He does not want me to give orders for anything. I told him you told me to for the meat but he does not approve of your doing that any more than anything else you did while here and insisted I was to send to him for orders But it does seems to me that as far as buying of provisions is concerned that should be left to me. In all his business dealings he is most aggravating--much more so than when you were here. I think this is quite enough complaining for one letter"

I have written to Miss Dakin and the doctor in a general way and enclose copies of my letters. But I am suggesting that the matter is referred to you for adjustment since I am relinquishing the office of General Missionary.

Our plan is to remove to Sitka just in time to take up the work there at the beginning of the new year. I intended to notify you of the change in my letter of October 6th but have not made it clear. I will try to leave things here in such shape that the new man may have a record of the present situation.

Cordially yours,

James H. Condit

NOV 22 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 12,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue, N.Y.

Dear Dr. Marquis:

A telegram came to me yesterday to the effect that the Rev. W.F.Story, our missionary at Hydaburg, was at Ketchikan, mentally deranged, and on his way outside. I have no definite particulars beyond the word of Edward Marsden, now here, who saw him a few days ago at Ketchikan and did not observe anything indicating insanity in the short time he had with him. I therefore interpret the message to mean a nervous break down. I will keep you informed as developements.

Sincerely yours,

James H. Condit

James H. Condit.

Copy

November 12,1921.

Miss Florence Dakin,

Barrow, Alaska.

Dear Miss Dakin:

In your letter of September 5th, which I am answering in another letter, you refer to a little disagreement between yourself and Dr. Greist in the matter of ordering supplies for the mission and especially as regards issuing orders on the store.

First, I feel that you should order the supplies for the hospital, inasmuch as you are the person responsible for feeding and caring for the inmates. It is your household and you are the head of the house. Also, in so far as orders on the store are concerned I believe that you should issue and sign the same. The reason is that you know best as to expenditures.

There is another side to the matter, however, and that is the business adjustments which must be made with the Board. It would be confusing to have two reports coming from Barrow as to expenditures and it would involve much extra book-keeping to have two accounts kept. It seems to me,therefore, that it would be advisable for you to keep your own accounts of expenditures, but that you should report to Doctor Greist as to these with the purpose of having him keep the mission books in one entry and in order that he may make report to the Board of all receipts and expenditures. It also seems to me that all orders for hospital supplies, on the local store, should be made out by you,and that in order that the doctor may properly keep his books the same should be countersigned by him. I believe that you will agree that this is good business and in line with accuracy.

If this appeals to you as a sensible arrangement, and I believe that it will, I would suggest that you propose it to Dr. Greist as an equitable adjustment of the matter.

Cordially yours,

Copy to Dr. Marquis

James H. Condit.

(Copy)

November 12,1921

Rev. J.A.Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Replying to your letter of November 1,1921, as to the disagreement at Barrow between the doctor and Miss Dakin, would say that I agree with you that all business matters there must head up in the doctor's books in the interest of business administration. He is the Superintendent.

It was not my intention to give Miss Dakin the idea that she was to run an independent institution and in the memorandum signed by superintendent and head nurse, a copy of which I sent to you, it was my purpose to lay down broad,general principles, rather than specific instructions. There were already evidences of friction when I was there. I did not feel, at the time, that this was the fault of Miss Dakin. In attempting to secure for her a clear understanding as to her functions I may have gone a little beyond the centre but I do not think that I instructed her to act independently of the doctor. That would upset efficient management.

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Our plan is to remove to Sitka just in time to take up the work there at the beginning of the new year. I intended to notify you of the change in my letter of October 6th but have not made it clear. I will try to leave things here in such shape that the new man may have a record of the present situation.

Cordially yours,

J H Condit

Copy

November 12,1921

Dr. H.W.Greist,
Barrow,
Alaska.

Dear Dr. Greist:

On the first of January I take up the work of Superintendent of the Sheldon Jackson School, at Sitka, under the Woman's Board.

As yet a permanent successor to my office has not been selected. Under the circumstances I would advise that correspondence relative to the Barrow station be directed to Dr. Marquis, directly, since he alone understands the situation there.

I presume that your requisitions for the coming year will be on their way before this letter reaches you and addressed to me,as by our understanding. When they arrive I will promptly turn them over to Dr. Marquis with such information as will assure their prompt attention.

In accordance with the above I am referring to Dr. Marquis the point raised in your letter of September 5th as to the ordering of supplies and signing of orders by Miss Dakin. I am confident that this matter will be adjusted without difficulty. My understanding is that Miss Dakin is responsible for the ordering of supplies for the maintenance of the patients and upkeep of the hospital. Also, that she should properly issue orders on the store for payment of same. I am today writing her suggesting that she report such accounts to you and obtain your signature as a countersignature in order that there may be unity of accounts with the Board.

It is not necessary for me to suggest how very important it is that there should be harmony between the different elements making up our working force at Barrow. And harmony can only be secured by a mutual understanding and mutual concessions. This I am confident will be the case at Barrow as at our other mission stations.

With best wishes for the future and earnest prayer that God may abundantly bless you in the work at Barrow, I am

Cordially yours,

James H. Condit.

Copy to Dr. Marquis

FIRST PRESBYTERIAN CHURCH
SEVENTH AND CUSHMAN
FREDERIC G. SCHERER, MINISTER
FAIRBANKS, ALASKA

DEC 14 1921

November 14, 1921.

Rev. James H. Condit, D.D.,
Juneau, Alaska.

Dear Dr. Condit:

Re: Federation with Methodists.

1. All parties agree with you and Brother McQueen that one organization is all that is justified in Fairbanks at the present time, and all declare themselves satisfied.

2. Alternate supervision is extravagance unwarranted. It costs too much to change men, especially in view of the fact that Fairbanks is a Board enterprise.

3. I would favor an affiliated membership plan for the Methodists, and let the Methodist Board contribute their pro rata, allowing the Methodist membership a voice in local congregational matters. Our present arrangement amounts to that, practically, with their members contributing but not the Board. I find their members ready to accept any decision that is made regarding them by their Board.

4. The only alternate proposal that I would consider justified would be a combination of investments and a union of forces that would enable us to enlarge one of the plants so as to become a lively social center. Such a center is the cry of the country where men have only pool halls to loaf, and transients must either sit at the card tables, in the movies, or twiddle their thumbs, Our church ought to be open every day in the week.

Briefly, the above outlines the situation as I see it, and is

Respectfully submitted,

Fred Scherer.

November 15, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

Thanks for your letter of October 27th. I have but a few minutes to reply and the tenor of my reply will be to allay your fear about selecting a man of the theology that has given you so much trouble, for your successor. Diven appeals to me very much.

I have noticed the progress of Dr. Young's mind in regard to his continuance in Alaska. His first telegram was a request to the Home Board to appoint him General Missionary until April 1st. I wired him that I would recommend him to the Board for appointment until further notice. This is as far as any action has been taken. The Board has not acted on it at all, but meets the day after tomorrow and will then, no doubt, following my recommendation. I am very much perplexed to know what to do with reference to him. I agree with your judgment that it is physically impossible for him long to do the work there, and I do not want the responsibility of acquiescing in any way in a course that I fear would inevitably lead to a breakdown, or his death. On the other hand, it sometimes seems to me that he will never die happy unless he dies in Alaska. I wrote him strongly urging him not to take his family to Alaska, but to leave them here where they are comfortably settled, his grandchildren in school, etc. How much attention he will pay to my urging is entirely another question. The longing in his heart for Alaska is one of the most pathetic things I know. He calls it his home and has said again and again to me, and has said to the Board, that he wants to die in the land he counts his home. It may be that this will be his lot.

After Dr. Young is through, however long he may stay there, I have it in mind to ask Diven to take the position of General Missionary. In case he cannot I think we had better get a man from the outside, the type of Keeler, and set him to work.

I hope Mrs. Condit's eyes are improving and that you are well.

I am enclosing a copy of a letter just received from Mr. Wingate of Seattle on the subject of Hide's conduct and character as a Christian gentleman. I should like to have your reaction on the same, inasmuch as your name is used in his letter.

I wrote you two or three weeks ago about the arrangement you had made with Miss Dakin in regard to her purchase of supplies for the hospital. I should like to have the information before writing to Dr. Greist about it.

Very sincerely yours,

JAM:ES

Rockport, Wash. Nov .18, 1921.

Rev. James H. Condit, D.D.,
Juneau, Alaska.

Dear Brother Condit:-

Your letter of the 12th inst., quoting a paragraph from Bishop Shepherd of the M.E.Church to you, to hand last evening. The facts, in order of developement, are as follows:

2. After ten years uninterrupted service in Alaska, I arranged with Bishop Cook of the M.E.Church, when he visited me in Seward, to be sent to the States, and after not less than two years absence from Alaska to return to that field, if the Church so desired.

3. About the first week in November 1913 Bishop Cook wrote me that a Rev. Cooke of the Oregon Conference was on his way to replace me at Seward; but if I preferred to remain in Seward I was given authority to send him to Skagway, otherwise I was to go to Skagway.

4 I arrived with my family in Skagway a short time before Thanksgiving; and by arrangement with the Trustees of the Presbyterian Church moved into their Manse, the M.E.Parsonage being quite too small for my family. Services were immediately commenced in the M.E.Church.

5. After the second Sunday in that town Mrs. Pedersen and I discussed an apparent restraint among the Christian people, quite a number of whom we had met years before, and others were friends from our old home town of Astoria, Oregon. I spoke of this to a friend, who told me the Skagway people could not quite understand how I came to be there, as they were expecting a Presbyterian minister; he said some thought we were "butting in". A few days later I heard a report a Presbyterian man was enroute to the field.

6. I then wrote you, as General Missionary of the Presb. Church for Alaska, that if this were so I would move into the Methodist Parsonage; and that I would take up the matter of securing some other field as I felt it would be quite unfortunate should two Protestant Churches simultaneously resume work in that town, even though no settled pastor had been there some years. You replied you did not know of any Presb. man en route or under consideration for the place.

7. The friend referred to in paragraph 5 said further: During the summer of 1913 the Rev. Harrison of Seattle, while in Skagway rusticating over some Sundays, held regular services in the Church in which he had twice been settled pastor. He asked the Prot. congregations of Skagway --- the Methodist, the Episcopal, and the Presbyterian --- to meet with him after the close of his last service, and consider getting a settled minister for the place, as there had been no resident Prot. pastor in Skagway some years. At this meeting there was adopted a resolution addressed to the home missionary board of each of the three Churches, asking said boards to get together and agree for one of them to assume responsibility for the field for a term of three years; the three congregations pledging financial and spiritual support. At the expiration of three years another of the three to take over the work, the support and co-operation to continue, etc. Mr. P.H.Ganty (I understand) was secy. of the meeting.

8. Mr. Ganty showed me a letter from Bishop Rowe of the Episcopal Church in reply to on behalf of his Church stating in substance he could not place a man in the field on behalf of his Church. Mr. Ganty said the Methodist Board of Home Missions had referred his communication to Bishop Cook who had jurisdiction. The Home Bd. of the Presb. Church had written Mr. Ganty in substance (he had not the letter in hand) it fe felt a large responsibility for Skagway in view of its own church in the place, and implied (as I remember it) it would in all probability send a man to the field after discussion with the Home Bd. of the M.E.Church, and after Bishop Cook had written his Home Bd. To the best of my knowledge Bishop Cook never wrote Skagway on the matter.

9. When I learend from you no man had been appointed from the Presb. Church, I sent an invitation to the people who had attended the last meeting by Harrison, to meet me after prayer-meeting to consider the matter further, and urged a full attendance; a large number responded. The situation was frankly discussed in the sweetest spirit, and a resolution I had carefully prepared was adopted. Ofcourse I do not now have this resolution, but it was in substance as follows: Taht in view of the fact I was then on the field, entirely innocent of any request having gone out from the town, the congregations uniting in the appeal to the three boards would look upon my presence as if I had come in response to that call, and the incident considered closed. Copies of the resolution were sent to the the Home Boards through the regular channels. The M.E.Church thus became the first of the three to function on this comity basis.

10. As the three-year period drew to a close I had concluded to depart, going to Ketchikan, which had for some years been asking for me. That summer business picked up in Skagway through several sources, the most important of which was making that town headquarters for a chain of Alaska banks. This bank brought a number of Presbyterians into the town, in addition to the fairly large number already there. Comparison of the local financial support of the M.E.Church showed from 65% to 75% as coming from Presbyterian sources. This, with the number of Presb. in town, and my announced departure, or contemplated departure, also the expiration of the first three-year period, caused a movement to develope to ask for a Presbyterian minister.

11. Then I was asked to supply for the Presbyterian people one year. After consideration and prayer we --- wife and I --- thought the best interests of The Kingdom would be served by our remaining. The Puget Sound Conference consented to this arrangement; and I after that received missionary money from the Home. Bd. of the Presb. Church.

12. During that year Mrs. Pedersen and I often prayed for guidance on the matter of remaining permamently in Alaska as missionaries. We felt a measure of suitability for the work, and it seemed as if the door to depart from Alaska had been closed for us. Canvassing the field and the work of the denominations functioning there, we concluded to remain in Alaska and accept the call from the Skagway Presbyterians to be their settled pastor. We were led to this decision by the following facts: The Presbyterian Church was the most active in Alaska; by its system of rotation its ministers were given reasonable opportunities to attend Synods and General Assemblies; by its system of vacations (newly effective) its workers could look forward to a definite time of vacation from the field. I had given thirteen years service to the M.E.Church in Alaska without a vacation. These are the reasons why we left the M.E. Church and united with the Presbyterian.

13. My Elders Credentials show a clean dismissal from the Puget Sound Conference.

14. The Rev. R.C.Blackwell, then Supt. of M.E.Missions in Alaska, residing at Juneau, was conversant with the developements in Skagway.

15. In the fall of 1917 one our our sons came home from the U. of W. in Seattle sick with T.B. The following summer our daughter was taken seriously sick, placed in the hospital in Skagway and later in Haines, at first pronounced sick with T.B. This sickness caused us to change all our plans re. permamently residing in Alaska, and we departed as the first step toward seeking a suitable place for the sick members of the family. I entered the YMCA War Work in the meantime. Had this sickness taken place ere we united with the Presbyterian Church we had not left the M. E.Church. I was connected with the M.E.Church about nineteen years as a minister, and, other than the unfair treatment I experienced at the hands of Bishop Cook, I have no complaint against it.

16. In conclusion: I went to Skagway as a duly appointed Methodist minister. I did not learn of any comity arrangement until after I had been at least two weeks on the field. My first three years there I served as a Methodist pastor-in-charge; my fourth year I was a Methodist who supplied for the Presbyterian people; my fifth year there I was a duly installed Presbyterian minister, having resigned from the M.E.Church, became a member of the Presbytery of Alaska, and I left a duly organized Presbyterian Church of about 60 members (as I remember), with which Church most of the Skagway Methodists had united. At the time I departed from Skagway I truly believe the feeling among the Christian people of the town was, whatever of comity had obtained was a thing of the past, and that the Presbyterian Church would henceforth care for the Protestant work of the town. The Episcopal people of Skagway, as well as Bishop Rowe, never expressed themselves as in any way feeling responsibility or obligation to carry on the work after the Presbyterians had been in charge three years.

The above are the facts to the best of my knowledge. You are at liberty to use this letter in connection with the correspondence; and any information I can give yourself or Bishop Shephard will be gladly given.

Your Brother in Christ,

L. H. PEDERSEN.

L. H. Pedersen

L. H. PEDERSEN
P.O., WASH.

DEC 5 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 22,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

In a recent letter from our Mr. Marple, of Anchorage, as well as from other sources, I find that Dr. Young is representing generally that he has been permanently appointed as General Missionary. He is planning work and making arrangements and promises reaching far into the future and in every way attempting to create an impression that the matter is definitely settled and thus get an expression from the field favorable to himself.

Upon receipt of telegram from Miss Voss notifying him of my appointment to the Sitka position he wired to each menber of the Home Mission Committee of the Alaska Presbytery asking that each one wire to the Board asking for his appointment and making no reference to any temporary arrangement. In this he is following the same questionable methods, bordering on dishonesty, which have been so great a source of annoyance to me dusing all my period as General Missionary and which resolve to this, that he chooses to see and advocate only that which harmonizes with his own interests.

Mr. Lopp, recently in Juneau, again referred to the infamous charges which Dr. Young once preferred against him with the Commissioner of Education and which were not sustained and also to the statement made by Dr. Y. to one of the Bureau's sub-superintendents that he was to have Lopp's job. There will be no co-operation with the Bureau if Dr. Young is General Missionary.

In so far as I know my own heart I am not writing in anger or malice. I have known Dr. Young for 25 years and think I know hime well. And my judgement is that his relation to the fields where he has served locally,as well as his relation to the Bureau of Education, are such that because of all that this signifies it would be a positive injury to the cause of Home Missions were he to be made the Board's representative on the field. Whether one calls it the poetic temparament or just plain inability to see all of the truth and to be absolutely honest it amounts to the same thing. In addition is the fact, recently again called to my attention, that he is physically unfit and also with indications of the childish outlook characteristic of old age.

It is my intention not again to refer to this unpleasant thing but in justice to the best interest of the cause I feel compelled to write this letter.

Sincerely yours,

James H Condit

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

MEMORANDUM

Of stations, incomplete work and mission prospects,

North of the Aleutian Group

submitted by

James H. Condit

November, 1921.

For the use of the Board of Home Missions.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 25,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Herewith please find certain memoranda with reference to stations, incomplete work, and prospects for mission work, as referring to the country north of the Aleutian group. It is my thought that these notes, based upon my experience of eight and one-half years as General Missionary, may be helpful in future plans and policies. If aggeeable to you I would suggest that the same be kept on file for reference.

Cordially yours,

James H. Condit.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 26,1921

Pt. Barrow

Wainwright

The Hospital Building contains a very large, roomy attic, which may easily be partioned off into large or small wards and living and store rooms. This will involve no extra heating arrangements as the present furnaces will be ample.

No floor has been laid in this attic. Whether it is subdivided, at present, or not, a floor should be laid in order that storage quarters may be provided and also to protect the ceiling of the lower story. If used without this protection it is likely that boxes may be allowed to break through from above.

The basement has double walls, the inner one enclosing and protecting the heating plant and lighting Delco Systemn. There was not enough material to finish these walls. That should be provided in next summer's shipment as it is essential to make and keep the inner basement warm to protect the heating and lighting plants.

A pipe line from the lagoon to the hospital would furnish water for the summer months--probably four months--and save the expense of hauling. If the government school would cooperate in this the expense would be cut in two.

It is doubtful if the present ice chamber will properly care for the storage of ice. It is up off the ground some three feet and I have my doubts as to it being possible to properly insulate it. It is probable that an ice house, built after the plan of the present small house,used for the manse, will have to be constructed.

The government school has an under ground ice chamber, hewed out of the solid ice which underlies all this country, and capable of receiving 300 reindeer carcasses. There are also similar chambers used by the natives of the village. Our Hospital should have such a gold storage place and it is likely that it could be used for the storage of ice, for water supply, also.

At Pt. Hope a tram way has been constructed from the beach to the mission and is supplied with small cars upon which all coal and other supplies is hauled to the mission. Such a tram at Barrow could be easily constructed and would result in a large saving in moving the coal and freight to hospital and mission. Mr. Brown, our constructing carpenter, is thoroughly familiar with all these needs and conditions. He should be consulted for details and plans. Also, if it is determined to proceed with the above improvements it would be money well ppent to send him back to Barrow to remain a year and complete the plany as well as give assistance in the mission work. He is a valuable man in every way.

Pt. Barrow

Wainwright

There was some confusion in the delivery of freight this year and some shortages. Capt. Pedersen has written me that he will take this up at once upon his arrival in San Francisco, where he now is I presume, and report to me. As I have the data I will report later as to this after hearing from Capt. Pedersen.

Important

The Barrow force will send me their orders for the coming year, i.e., requisitions for both hospital, mission, and Dr. Greist, personal.

By all odds the best way to arrange for supplying these requisitions is to get in touch with Capt. Pedersen, addressing him as follows:

Capt. C.T.Pedersen, c/o H. Liebes Co., Grant Ave. at Post St., San Francisco.

I have found the captain to be absolutely reliable and more than usually courteous and kind to natives and missions. More than this the Liebes Co. has the trading posts at Barrow and to the eastward other posts so that they ship large quantities of freight directly from San Francisco, each year. This gives us the opportunity to ship direct to Barrow, St. Lawrence Id., and Cape Prince of Wales instead of via Nome with all the immense expense of lighterage and transfer expense, first to Teller and then again to Barrow. I will venture that if our Barrow Hospital had been shipped direct from San Francisco, instead of from Seattle, the Board would have saved several thousand dollars in the transaction.

All orders for Barrow should be in the hands of Capt. Pedersen early in March or first of April. Correspondence should be had with him as to this immediately after the first of the year.

When the requisitions for Barrow come to me I will immediately place them in your hands and would suggest that they be at once placed in the hands of Capt. Pedersen. I asked that these requisitions be sent to me by the Christmas mail. They should arrive here in February.

It is especially important that coal, lumber, fuel oil and all other bulky freight be sent through H. Liebes Co. Should there be shortages apparent later on they can be supplied via Nome and the Revenue Cutter but the latter is not equipped to carry freight and in addition is very reluctant to give freight space. It is not advisable to depend upon this carriage if it can be avoided.

This last year two vessels of the Liebes Co. were sent north--one, the Fox, a sailing schooner left San Francisco about the 15th of May and the other, the power schooner Hermann, left on April 10th.

This will be the approximate schedule for this year.

The important item in this memorandum is to order the Barrow supplies in time -- by which I mean not later than March 15th for Hermann delivery and not later than a month later for Fox delivery. It should not be forgotten that our missionaries must depend upon this early consideration in order to insure that they have the necessaries of life for no shipments can be made to Barrow except during the brief summer.

Pt. Barrow

Wainwright

I believe it essential to the success of our north coast mission that we have a chapel at Wainwright with living quarters in it for a missionary. The Episcopal missionary at Pt. Hope has for the last several years made a trip along the coast as far as Barrow. This is clear out of his legitimate territory and he is thus coming into a section which has been clearly a Presbyterian responsibility since the beginning of missionary effort in the north. I was told by the government school teacher at Wainwright that had the Rev. Mr. Hoare lived it was his purpose to spend last winter in Wainwright in order to organize a mission of the Episcopal church there. The Episcopal missionary on his trips has confirmed classes on each occasion and this last year the Rev. Mr. Thomas, the excellent young Episcopal missionary at Pt. Hope, (ht spoke to me of revising the "parish register" as pertaining to Barrow and Wainwrig

This territory is our own. We have many members of our Barrow church at Wainwright and a goodly number at Icy Cape. These should be cared for by our Board. My recommendation is that a chapel, with living quarters for a missionary included so as to make a parish house, be erected at Wainwright, and that an active young man be stationed there who shall be a travelling evangelist with commission to visit all Eskimo settlements of the north coast from Icy Cape to the boundary line--as opportunity presents--with the definite understanding that he make such an extensive itinerary at least once a year, and that his headquarters be at Wainwright and that he organize a church there.

This will, as I believe, definitely settle the encroachment of the Episcopal church (justified by the consistent criticism that the Presbyterian church is not taking care of these people) and at the same time provide for a work which Dr. Greist, with his hospital duties can not possibly perform.

It would be necessary to provide such a travelling missionary with a good dog team and travelling equipment. He must be a robust young man able for travel and general work.

Cape Prince of Wales

The Board realizes what a burden is entailed by the support of missions in the far north of Alaska. In so far as Barrow is concerned the burden is just assumed, for the initial cost is the small part of the problem. The coal bill at Barrow will be approximately $6500 per year, to say nothing of the other large expenditures necessary to keep the hoppital in operation.

Under these conditions I have come to the conclusion that in the adjustment of responsibility, financial and otherwise, it is advisable to transfer the Cape Prince of Wales work to the Methodist Board, if they will accept it.

My first reason is that of expense. There should be a hospital work carried on at Wales with a missionary doctor in charge. This entails a large initial expenditure there as also the great burden of subsequent support.

The second reason is the fact that since the Methodists already have a large Eskimo mission, with hospital and school as well as church, at Nome, and since Wales is adjacent to Nome, it would be in the interest of economy of administration to connect the Wales work with their Nome work. For example, the Nome mission has a boat, the Jewel Guard. which is large enough to carry practically all their freight from Nome to Wales.

On the one hand is the reluctance of our people to relinquish a strategic point, as Wales is. It is an important mission because of its people, who are of a superior type, and also because it is the nearest point to Siberia with its many unevangelized native people. On the other hand is the burden of support of these northern missions. If the Home Mission Board is able to provide both for the Barrow work and the Wales work, financially, then let us keep them both. But, in such a decision it must be remenbered that the Barrow work will cost the Board annually at least $12,500 per year with the chances that this estimate is rather under than over the real cost.

In consideration of the above it must also be remembered that we are responsible for St. Lawrence Island, which is our own neglected mission, and also that there is a lound call for organization at some point in the vicinity of Nunivak.

My own judgement and recommendation is that the Cape Prince of Wales Mission be transferred to the Methodist Woman's Board, which organization has present control of the work at Nome.

St. Lawrence Island

More than twenty-five years ago the Presbyterian Church assumed repponsibility for the religious needs of St. Lawrence Island. Buildings were acquired and Mr. Vene Gambell and wife, fromWapello, Iowa, were sent as teachers and missionaries to this point. In 1899 Mr. and Mrs. Gambell were drowned by the foundering of the boat which was taking them back for a second period of service at this remote point. With them perished their little daughter Margaret,who was born on the Island.

After the death of Mr. Gambell the Board secured Dr. E.O.Campbell as missionary and teacher. He faithfully served for some seven of eight years and then returned to the southern part of the territory and eventually to the states.

Since Dr. Campbell's departure , a period of now some eight years, St. Lawrence Island has had no missionary. Some of the government teachers have given attention to religious work but the majority have been but indifferently qualified to act as missionaries. As a result the work of Dr. Campbell and Mr. Gambell has been largely dissipated. A few individuals are still true to the convictions and teachings of our missionary occupancy and plead year after year for a missionary.

Mr. Lopp is willing to cooperate with our Board in any and every way in furtherance of our plans. An arrangement can be made with the Bureau whereby our representative, or his wife, can be commissioned as government teachers, or an assistant nurse could be provided by our Board and perhaps be commissioned by the Bureau. In some such method of cooperation the cost of operation can be reduced as well as provision made for missionary resumption .

St Lawrence Island is one of the richest islands of the Alaskan territory. It is stocked with natural food supplies with foxes, also, and other fur. It contains coal and perhaps other minerals. The government now has a herd, or herds , of 10,000 reindeer on the Island. Some of the reindeer men are already wealthy. One of the best of them made a personal appeal to me for a missionary a year ago.

The Island is also our closest tie to Siberia. The people of the Siberian coast speak the same language as the St. Lawrence people, travel back and forth and intermarry.

It is a reproach to our church and Board that this promising field with its large Eskimo population and furnishing an ideal field for constructive missionary labor,should have been cruelly neglected all these years. We should remember that these people are utterly dependent upon the Presbyterian Church for the gospel for no other denomination has or can enter there. I am free to say that if our Board is unable to reestablish our work there it is the part of Christian fidelity to transfer this work to some church that will provide for it.

The buildings owned by our Board and occupied by the Bureau of Education for school purposes,need extensive repairs. Mr. Jean Dupertius, the local superintendent of the Bureau of Education, with headquarters at Nome, Alaska, can furnish details as to what is needed and give dimensions of rooms,etc.

The Island is reached each year by the Hermann, power schooner of the H. Liebes Co., Grant Ave. at Post St.,San Francisco. This is one of the first points reached by the Hermann, early in June or even the latter part of May. All materials as well as people should be sent by the Hermann.

St Lawrence Island.

If it is possible to reestablish our mission work at St Lawrence I would suggest that Mr. M.A.Brown be sent there with lumber and materials for rebuilding our present quarters there. He could go on the Hermann leaving San Francisco the middle of April, complete the necessary work, and return on the revenue cutter Bear to Nome in the fall, at which time the cutter always makes a trip to St. Lawrence before her return south for the winter. With him could be sent the missionary force to remain for the permanent work of the mission.

All this would have to be arranged for early in the summer and not later than April first. Should it be impossible to send the missionaries with Mr. Brown, or some other carpenter, they could go later on and reach the Island from Nome on the revenue cutter.

The Delta Country between the mouths
of the Kuskokwim and Yukon rivers.

A number of years ago I made a survey of the Bristol Bay country, for the Board, and embodied my findings in an extensive report, which doubtless is on file in the September, 1914 (or possibly October) files of the Board.

In that report I indicated a great need of missionary work in Bristol Bay and suggested that the practical form of the same would best be in the establishment of an orphanage which should provide in particular for the children of Norwegian fathers and native women.

Since that time two things have occurred which change the situation:

The influenza has killled off most of the natives. And, the Bureau of Education has established an orphanage at Dillingham and is supporting the same at this time. The falling off of the salmon industry in the Bristol Bay region has changed the population numbers. I do not believe that our Board now would be justified in proceeding with mission establishment in the section limited to Bristol Bay. Certainly this should not be undertaken without a careful restidy of the problem as it presents itself now.

But the purpose of this memorandum is to onee again call attention to the most neglected spot in Alaska in so far as education and religion are concerned, viz, the Delta section between the mouths of the Kuskokwim and Yukon rivers , and centering about Hooper Bay.

The people of this section are unreached by the gospel. They are the most primitive in type and practice of any of the natives of Alaska. Without fuel they live in underground hovels, largely, and eat uncooked fish and meat. In filth and ignorance they wait for the gospel light.

The Lomen Brothers have established a reindeer herd on Nunivak Id. This island is one of the most favorable sections for the reindeer industry in Alaska. The presence of this herd makes a permanent asset on the Island which must be reflected in the permanence of the population and the prosperity of the Eskimo. The desirability of locating our first mission in this section on this Island should be carefully investigated. The objection is that it is too far from the main land to be easily accessible to the latter.

It is possible to reach Nunivak either from St Michael, through the agency of the N.C.Co., which operates a boat to Nunivak and Nelson Ids during the summer, or through the Lomen Bros, at Nome, who keep in touch with their reindeer interests.

The Bureau of Education has a school building at Hooper Bay which is not at present occupied.

I am enclosing herewith a number of photographs which were taken this last summer by Dr. Hadley, who is associated with the Biological Survey of the Department of Agriculture , under Dr. Nelson, and who has been delegated along with a number of other experts to study the reindeer industry in Alaska. Dr. Hadley very kindly consented to my having prints made of these negatives. These represent graphically the condition of country and people at Nunivak, Nelson Id. and Hooper Bay.

The Delta country--Yukon, Kuskokwim

At some point in this country should be initiated a mission as a center of influence in this extensive country. Just whereit should be located can only be determined by a careful study of the country at first hand.

Port Heiden

My attention has been frequently been called by Capt. Whitney, Inspector of Hulls, with office at Juneau, to the great need for a mission station at Port Heiden, on the Aleutian Peninsula. Here is the center of a large cannery industry and also of a large native population. The cannery management has expressed itself as friendly to missionary extension work and would back it up with an entirely friendly attitude. This point ought to be occupied by some missionary Board but only after a careful survey. It can be reached by the regular mail boat from Seward or by the Cannery company's boats.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

MEMORANDUM

Of Stations, incomplete work and mission prospects

South of the Aleutian Group

submitted by

James H. Condit

November, 1921

For use of the Board of Home Missions

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 28,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

I am sending, under another cover, in addition to the "memoraddum" giving notes of missions north of the Aleutian Islands, certain suggestions as to fields farther south.

As with the other memorandum this is offered with the purpose of assisting my successor and of furnishing the Board with suggestions based upon my work as General Missionary for the past few years.

Cordially yours,

James H. Condit

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
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TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

Anchorage

After the completion of the Government Railroad Anchorage will assume its proper level which will be a considerably less population than at present. It will continue, however, to be a town of importance.

The Methodist Superintendent, Mr. McQueen, suggested to me this fall that it might be well to consider some plan of federation as applying to Anchorage. To my mind this is inadvisable for the reason that the Presbyterian church is the only Protestant denomination which has ever maintained continuous services from the founding of the town. It is well supported by the community and is giving a thorough and complete religious service to the community. There are no more Methodists in Anchorage than Congregationalists or other denominations and no apparent reason why a federated Church should be arranged with the Methodists. There is no argument for any federated organization because the present church is practically a federated effort supported by our Board. We have furnished the plant, and it is a good one, we are doing the necessary work. It would not be in the interest of efficient management nor of financial economy to disturb the present arrangement and organization.

Nenana and Rail road towns

Until the bridges across the Nenana and Tanana rivers are completed, which will be in approximately two years, Nenana will remain quite a town with a population of construction men. After the completion of the bridges I do not see why it should be of much importance or population. The headquarters of the Division, with all government offices, are and probably will continue to be, At Fairbanks. Since the railroad terminates at Fairbanks it will probably continue to be the chief town of the interior. I believe it advisable to hold on to our Fairbanks work and continue to keep a man there for all his time and to maintain the fine plant which we have there.

We also have a good combined church and manse building at Nenana. My thought is that when the railroad is completed there will be towns all along the way, small, but with school houses and children, as well as adults. It will probably be found advisable to have a man occupying the Nenana building, giving part of his time to the Nenana field and travelling statedly along the line of the railroad holding services at these camps. This ought to be a very profitable ministry. The missionary would thus be in line to promptly visit new camps, also, where mining discoveries may be made and be in line to act as prospector for th e Board in any developement along the way resulting from the functioning of the government railroad.

Ruby

We have a poor little building at Ruby. When I was last there we also had a church bell which was being used by the town for a fire bell and had been removed from the site of the church. There was also an organ, books and some furniture. I have not heard from these things for some time. At present there is not much encouragement of a revival of population here.

Haines and Klukwan

Klukwan has been without a missionary since the removal of Mr. Falconer to Ketchikan. The Rev. Mr. Denton is supposed to supply this station but I am of the opinion that he is not doing much for the place and I feel that a man should be located on this field. It is impossible to reach Klukwan during the winter with any degree of regularity and that is just when the people most need a man.

The Bureau of Education is ready at any time to enter into an arrangement with our church whereby the wife of the missionary shall be commissioned as teacher, the husband being our missionary, and in this way the expense would be lowered for each agency. This ought to be brought about.

I am also of the opinion that the present condition at Haines should be carefully investigated. Since the Woman's Board has reopened its Haines House for orphan and younger native children, and because of the proximity of the Military Post, Haines is an important point. It not only has the native element and the soldiers but also the white population. There ought to be a strong man here.

Skagway

(Under recent correspondence with Bishop Shepard the question of the future of Skagway is raised)

Hoonah and the leasing systemn

Mr. Beck, of Hoonah, oppposes the "leasing systemn" of the Board, whereby, on tracts owned by the Board, such as Haines and Hoonah, long term nominal leases are effected with deserving natives who desire to break away from communal house life and adopy civilized modes of life. His contention is that deeds should be made outright to men who have evidenced their sincerity and charagter.

My opinion is that deeds will have to be issued, in time. The purpose for which these mission tracts were patented is the benefit of the natives. The land was originally their habitat and possession. As soon as they become christian citizens I believe that they ought to trusted to the exyent of giving them title to their building lots. Their might be a restricitve clause in the deed by which title could be forfeited by viblation of conditions pertaining to sanitation and morality. Also, in such cases, there are always coutts for the adjustment of such difficulties whether white or native.

This question is causing considerable unrest on the part of those who wish to build on mission ground or who are already occupying mission ground in houses built by themselves. They feel that they have no legal possession of their houses for the reason that the ground on which they are built is not their own. This question is liable to become acute at any time. It should be kept in mind.

Sitka

The buildings here are inadequate for church purposes. This is especially true of the white church which is a little, cheap, structure, built in the days of Governor Brady and Dr. Sheldon Jackson. The latter wworked on this buikding with his own hands. It is now pitifully inadequate for the accomodation of the white Sunday School, which not only overflows it but also which might be greatly increased if there were room. The work among white people in Sitka can not be carried on successfully with this old building.

The building now used by the natives is on the school campus and is much more a school church than a Sitka native church and always has been. In consequence the Sitka village people are not represented as they should be in the Presbyterian Native church and are in the Russian Church to a larger exteht than in any other native village in Alaska.

Recent plans of Rev. Buchanan, present pastor of both white and native churches, centred around a large central building to be constructed on the site of the present white church and of sufficient proportions to accomodate both the white and native peoples of the community, including the school. But unwise methods on the part of the Native Brotherhood aroused such a feeling regarding the mingling of native and white peoples in the same social and religious provisions that it is now doubtful whether one building can be made to meet the needs of both elements. But to conserve and develop our work at Sitka there must be provision made for buidlings for both the village natives and the white people. The building for the natives should be down town, near their village. The present building used for native services may be either adapted to the School needs in various ways or it may be used both for some of these needs and also for a school chapel. I do not know of any community more in need of help to adequate buildings for religious use anywhere in Alaska than the Sitka community.

In working out these plans there must be the utmost harmony between the two Boards.

Angoon

At one time our Board maintained a mission at Kilisnoo, near Angoon. As a result of that work and also because of the presence of active christians who are graduates of the Sitka School, there is now at Angoon, a village near Kilisnoo, a desire for the erection of a mission and the building of a church. The government is committed to the policy of building a school house here, this assuring a permanent village and settling a disposition of recent years to move these natives to a more desirable location. The town is organized, has a good school, and is a favorable point for the erection of a new mission.

Kake

At Kake is the hull of a boat built by Mr. Beck and intended for mission work. Work and engine to complete were held up several years ago for lack of funds. There is the same need for the boat that there ever was to reach summer camps of the people and thus carry on extension work. In the mean time the hull is slowly disintegrating and soon will be worthless. It ought to be sold if the Board has definitelygiven up the thought of furnishing a boat here.

Metlakatla

This largest native mission in Alaska is patiently waiting for funds for a new building. My thought is that the Board should carefully pass upon the plans for such a building and that it would be a great advantage if the Board could send a carpenter to Metlakatla to have charge of the building operations and assist the people in the building enterpruse.

DEC 9 - 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 25,1921

Rev. John Dixon,D.D.,
156 5th Avenue,
New York City.

My dear Dr. Dixon:

Your letter of November 10th to me, with enclosure of copy of letter to Mr. Scherer, of same date, each having to do with relations of Episcopal and Presbyterian elements at Nenana and Fairbanks, respectively, must have passed on the way my letter to you of October 27th on the same subject.

I can not add much to that letter. I share in a large measure Dr. Marquis' estimation of the future Fairbanks with this to remember,viz, that Fairbanks is, and probably will continue to be, the seat of government for the Fourth Alaska Division, with the offices of the various heads of governmental departments located there. This will kepp a population of restricted proportions at Fairbanks.

Dr. Diven is of the opinion that for the next two years, or until the bridges are built across the Nenana and Tanana rivers, Nenana will be a town of some importance and that after that there is no indication that there will be much of a town there. Fairbanks will be the terminus and important interior railroad point, apparently.

In exact contratriety to what I ought to be as a typical Alaskan I am a decided pessimist as to the future of interior Alaska. I realyy know of no reason why the railroad should have been built to Fairbanks, nor, do I believe that it will ever pay even a small interest on the investment, that is, in so far as the whole interior country, from Broad Pass on, is concerned. And,I devoutly hope that I am mistaken.

But, in so far as our present work at Fairbanks is concerned, I feel that it should be maintained. Mr. Scherer is doing a good work there and is serving the whole community. For this winter it might be well to arrange that the Episcopal church care for whatever white population is there,in connection with their Indian work. The developements of the coming summer will determine what ought to be done later on.

Cordially yours,

James H. Condit

PRESBYTERY OF ALASKA

DEC 9 1921

PRESBYTERY OF YUKON
JAMES H. CONDIT
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THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

F.C.
Skagway

November 25,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Some time back I semt you a copy of a letter which I wrote, at the request of Rev. J.T.McQueen, superintendent of Methodist mission work in Alaska, regarding the relation of the Methodist and Presbyterian Churches at Skagway and Fairbanks.

I cannot give you the date of this letter for the reason that I sent my office copy to Mr. Scherer, at Fairbanks, together with the suggestion that he represent the situation there to me. When he replies I will forward his suggestions.

At the same time I also wrote to Rev. E.L.Winterberger, our Skagway missionary, for information from the field.

Enclosed find copies of Bishop Shepard's letter to me in reply to mine of earlier date, of my answer, just mailed,and also of Mr. Winterberger' letter.

Without conceit,I believe that I have answered,from the history of the case, all the Bishop's arguments, and I also believe that there is not a shred of reason why the Methodists should not abandon Skagway and turn over their property, which we are now occupying, to the Presbyterian Board. I believe that the proper basis for settlement of that question is on the ground of what they invested in the buildings. The Presbyterians have practically rebuilt the manse of the Methodist church and have also gone to great expense in renovating the church building having put in an expensive heating plant, carpet, etc.,etc. Property is worth practically nothing in Skagway and the Methodist brethren should not ask much for their equity.

Since the matter is now up it is a good time to dispose of it. I am leaving the matter in the hands of the Board for adjustment as it now properly becomes an issue for the headquarters of both organizations.

As elucidating the matter and explaining why Presbyterians are a little "touchy" on the question I would suggest that you refer to my letter of November 17,1913, to Dr. Thompson and the reply of Dr. Thompson under date November 24,1913.

Cordially yours,

James H. Condit

DEC 9 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
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HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 26,1921.

Rev. John A. Marquis,D.D.,

156 5th Avenue,

New York City.

Dear Dr. Marquis:

Under separate cover I am today mailing you a "Memorandum of stations, incomplete work and mission proppects North of the Aleutian Group"

It is my thought that this series of memoranda on Barrow, Wainwright, St. Lawrence Id.,Bristol Bay and the Delta Country between the Kuskokwim and Yukon rivers, might be helpful to the Board for future reference in considering our duty to these various fields.

The reason for my sending these is that I am the only representative of the Presbyterian Church who has visited the Bristol Bay Country(as well as the only Prptestant minister who ever was in that section) and also that no representative of the Board has had the opportunity to visit Barrow since the days of Dr. Jackson, many years ago. I therefore have information regarding thee points which is not elsewhere available at present.

I wish to call you particular attention to some interesting and rare pictures of Hooper Bay, Nunivak, Nelson Id., and vicinity, giving glimpses of native life and surroundings in that district so rarely visited by white men.

These I obtained from Dr. Hadley, a veteranarian surgeon who is under Dr. Nelson's commission, of the Biological Survey of the Department of Agriculture, and stationed in Alaska as one of a number of experts who are investigating the reindeer industry for the department, whom I met in Nome and who very graciously permitted me to have prints made from his negatives. I obtained these in duplicate so that the Board might have a set for preservation in New york.

I am leaving a copy of this report in the office files here for the benefit of my successor. I will also, later on, make out a similar survey report for the southern section of our work and as applying to unfinished work and prospects in particular.

Cordially yours,

James H. Condit

P.S. Am also sending, under loose cover, similar "memo" of territory South of Aleutian Is. J.H.C.

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

DEC 9 1921

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TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 26,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

I promised to write farther regarding the condition of Rev. W.E.Story, although I suspect that Dr. Young has written you about it before this.

Mr. Story was examined by two doctors in Ketchikan and they agreed that he was not suffering from any organic physical disorder, blood pressure,urine and other indications being normal. It was their judgement that he is suffering from a serious mental derangement which is likely to return at any time and is not likely to improve. At their advice he has gone to Portland, Oregon, for special examination and care. We hope and pray that he may find help.

Sincerely yours, James H. Condit

DEC 9 1921

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TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 28,1921.

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

There are two matters which I wish to call your attention to as I leave the office of General Missionary.

I have already mentioned, in "memorandum" in this same mail, the fact that the requisitions of the Barrow people are to be sent out by Christmas mail and directed to me. This includes all supplies for the hospital and mission as well as Dr. Greist's personal requisition, the latter to be deducted from his salary as per agreement.

It is of exceeding importance that these requisitions be promptly taken care of in order that the supplies may be sent in on time by the only logical route, viz, boats of H. Liebes and Co., Grant Ave. at Post St., SanFrancisco, Cal., c/o, Capt S.T.Pedersen. The Hermann leaves SanFrancisco from the 10th to the 15th of April,and the Fox in May. Orders should be in San Francisco not later than latter part of March or first of April(preferably the ~~latter~~ former) to insure delivery on the Hermann. I need not again call attention to the fact that by SanFrancisco the Board gets direct connection with Barrow,while,via Seattle,means transfer at Teller and possibly at both Nome and Teller.

I have found Capt. Pedersen reliable and believe that your orders, sent to him, will receive exact and the most economical consideration. If Mr. Gen'l Gould could go in person to San Francisco it would be better. In case that is impossible perhaps Mr. Keeler could go. I believe, however, that the Board will be safe in leaving the matter directly in Capt. Pedersen's hands.

Upon receipt of these requisitions I will send them directly to you.

There are some matters of freight to be adjusted with Capt. Pedersen in re this year's shipment. Of this I will report later on when I hear from him.

I am the Board's Attorney in Fact,in Alaska,and it is a matter of record. There is some expense in connection with such appointment. Should you desire to transfer this office to Dr. Young let me know. If you desire me to act until my permanent successor is chosen I will be glad to do so. It is a legal matter of importance according to the Territorual Laws.

Cordially yours,

James H. Condit

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
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TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 28.1921

Rev. John Dixon,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Dixon:

You will be interested in the enclosed program of the recent meeting of the Alaska Native Brotherhood which indicates the extent and purpose of the organization. Every village in S.E. Alaska was prepent by delegates. The majority of the members of this society are graduates of the Sheldon Jackson School, and practically all of its officers. The program illustrates both the strength and the weakness of the present native attitude towrd civilization but is on the whole an encouraging index of the progress being made.

Cordially yours,

James H. Condit

Annual Convention

of the

Alaska Native Brotherhood

November 14th to 19th

at

Douglas, Alaska

Delegates from—

Angoon, Douglas, Haines, Hoonah
Hydaburg, Juneau, Killisnoo, Ketchikan,
Kake, Kluckwan, Klawock, Sitka,
Saxman and Wrangell

PROGRAM

Sessions at 10 a. m.; 2 p. m.; and 8 p. m. every day

Monday, November 14th, 1921

FIRST SESSION

1. Invocation.
2. Election of officers for 1921-1922.
3. Swearing in of officers.
4. Informal talks from new officers.
5. Announcements.

SECOND SESSION

1. Invocation.
2. Reading of minutes of Previous Annual Convention.
3. Appointment of Committees.
4. Announcements.
5. Informal talks "For Good of the Order."

THIRD SESSION—Open to the Public.

1. Invocation.
2. Social, basketball game, under management of Douglas Camp and Sisterhood.—Preceeded by address of welcome by Henry Stevens, President of Douglas Camp; Seward Kunz, President Juneau Camp, Rosponse by Louis F. Paul, Grand President BROTHERHOOD For year 1920-1921.

Tuesday, November 15th, 1921

FIRST SESSION

1. Invocation.
2. Reports of Officers and Committees.
3. Reports of Delegates.
4. "The A. N. B. in each Town." Discussion by each town represented to include review of their work, plan and outlook for future work Each Delegation to select its own speaker.
5. Open Forum.
   Has the Program of the ALASKA NATIVE BROTHERHOOD for 1920 been realized,
   1. Religious. 2. Educational. 3. Business or commercial. 4. Political.

SECOND SESSION

1. Invocation.
2. The Goal of Bureau Schools; Chas. W. Hawkesworth.
3. Religion and the ALASKA NATIVE BROTHERHOOD—Rev. Condit.

THIRD SESSION, Peter Simpson presiding.

1. Invocation.
2. "The ALASKA NATIVE BROTHERHOOD on the Fish Question.—Louis F. Paul, President for year 1920-21.
3. Open Forum; led by Peter Simpson, S. G. Davis, Andrew Hope, Henry Stevens, John Fred, Charles Newton.
4. Adoption Resolutions on Fish Question.

Wednesday, November 16th, 1921

FIRST SESSION

1. Invocation.
2. Reports of Committees.
3. General Business.

SECOND SESSION, Open meeting.

1. Invocation.
2. Progress at Hydaburg and the Hydaburg Plan,—Geo. Haldane.
3. Progress at Bayview,—Selected Speaker from Bayview.
4. Open Forum; The BROTHERHOOD on the modified reservation system.

THIRD SESSION at the Juneau Brotherhood Hall.
Band Cocert by the Sitka Brotherhood Band.

Thursday, November 17th, 1921.

FIRST SESSION

1. Invocation.
2. Reports of Committees.
3. General Business.

SECOND SESSION, Open meeting.

1. Invocation.
2. "The Golden Rule Applied" or "How the First White Setlers Were Treated and Received By the Natives. Messrs. Bean, Annahootz, Willis Hammond, Charles S. Newton, Jimmie B. Williams.
3. Open Forum.

THIRD SESSION, Open meeting—Peter Simpson presiding

1. Invocation.
2. "The Duty and Rewards of Good Citizenship, Governor Scott C. Bone.
3. Open Forum.

Friday, November 18th, 1921

FIRST SESSION

1. Invocation.
2. Reports of Committees.
3. General Business.

SECOND SESSION, Open meeting.

1. Invocation.
2. "The Case Against the Segregated School"; "Is It an American System?" Peter Simpson, Rev. Marsden, Louis F. Paul.
3. Open Forum.

THIRD SESSION, Open meeting.

1. Invocation.
2. "Education As a Factor in the Development of Our Nation," L. D. Henderson, Commissioner of Education.
3. Open Forum; Is it the duty of the State to see that every child has a chance to go to school?

Saturday, November 19th, 1921

FIRST SESSION

1. Invocation.
2. General Business.
3. Adoption of Platform for Ensuing Year.

SECOND SESSION, For Natives Only.

Seward Kunz, of Juneau Camp, in charge.

1. Invocation.
2. General Business.

THIRD SESSION, Open meeting.

1. Invocation.
2. The Civil Rights of the Natives of Alaska, Hon. James Wickersham.
3. Open Forum The Tremendous handicap of securing a fair trial by Juries composed entirely of White men, through an interpreter. leading to the question, Would a lone White man consent to a trial by Natives in "Indian Country?"
4. Song, "God Be With You Till We Meet Agan," entire audience.
5. Benediction.

DEC 10 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 30,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

The copy of Mr. S.D.Wingates letter of November 8th, in re the Eide affair, is before me and I am glad to have the opportunity of commenting upon the same.

While Mr. Wingate is correct in his assertion that he arrives at his conclusions as a lawyer, accustomed to weighing evidence, I am not so sure that he has the advantage over myself,in this case, although I have come at my conclusions as a student of human nature only. That study, however, has been extended over a good many years. In this instance I came in touch with the parties interested on both sides of the question, not only the principals but also competent witnesses. Mr. Wingate arrives at his conclusions from the statements of Eide himself and he is hardly aan unprejudiced witness. I came to my conclusions from investigation on the ground where the trouble occurred. My conclusions were not arrived at hastily.

Mr. Eide was not "censored very severely"for using more flour than was alloted to him by the Board. This is Mr. Wingate's first error.

In so far as the provisions and supplies question was concerned Mr. Eide was blamed on two counts:

First, although he received not only the allotment of provisions coming to him,but also that of Miss Jordan, he made bitter complaint that his family came near starving and found fault with Mr. Brown for refusing to endorse his requisitions at the Barrow store. There was no reason why he should have made these accusations --provided that he had properly used the supplies which he had from the Board.

Second, there was evidence,which I consider convincing, that Eide used these supplies and also other property of the Board for purposes of barter and trade and that he gave away goods which he had no right to dispose of. I have other and sufficient evidence that establishes my first conviction that he is dishonest.

In regard to the charge of immorality with the native woamn whom the Eides had hired to work for them I have to say, that the matter had become public scandal and had been reported as far south of Barrow as Wainwright,one hundred miles from Barrow. That, under such conditions it became necessary for me to investigate in behalf of the Board.

Now taking up Mr. Wingate's statements as referring to this matter I notice that he first asserts that it was an admitted fact that this woman had been guilty of immoral acts. Mr. Wingate bases that

assertion upon the testimony of Eide. Such an admission was made by no one present at any of the conferences had with Mr. Wingate in Seattle over this matter and he has had no opportubity of verifying it from any other source.

I think that Mr. Wingate knew who prepared the statement which the girl signed. As I told him, I prepared the statement, in that I took down the girl's story as she told it. Again Mr. Wingate is at fault when he says that the girl can not read or write for she very legibly and easily signed the statement in my presence. I am positive, also, that she has been to the government school at Barrow and that she can read. She understood perfectly what I said to her in English.

Mr. Wingate also knows that not only Mr. Brown and myself were present when she signed this statement but also her own father, two native interpreters, and also Dr. Greist.

Mr. Wingate does not speak advisedly, it seems to me, when he talks of "preponderance of testimony" in a case of this kind. The only competent witnesses were Eide and the girl. This girl gave a detailed and definite rehearsal of improper proposals made on four differemt occasions and told the story, in the presence of witnesses, on two occasions, being consistent in her story each time. It would have been impossible for this girl or any one else to invent the story which she told us. After hearing it I was convinced that she told the truth. I am still so convinced.

Mr. Wingate charges that Eide did not have an opportuhity to tell his side of the story. He had the opportunity of explaining or refuting when I asked him in the presence of the girl what he had to say regarding the charges and replied that "he knew nothing about them". I visited him in his home on more than one occasion while in Barrow and he had excellent opportunity to defend himself but never attempted to do so.

I suppose, also, that Mr. Wingate gives the same credence to Eide's statement regarding my going at once to the home of the Brown's and Crams that he does to his other statements. As a matter of fact I went at once to the hospital building, upon landing, and lived there all the time that I was in Barrow. I was in the school house only two or three times and then but for short calls.

The statement of Mr. Wingate that Mr. Brown and Mr. Cram immediately passed unfavorable judgement upon Eide should not pass unchallenged. I have no evidence as to Mr. Cram but I do have letters from Mr. Brown written within a month or two of his arrival in which he speaks kindly of Eide and of Mrs. Eide. Mr. Brown's final estimate of Eide was a growth, and based upon experience in working with him and being with him.

Mr. Wingate's letter is so filled with prejudiced and unsupported statements in this whole affair that it is not easy to refrain from going into detail in the refutation and yet I have not the time and inclination to do so. But there is one assertion of Mr. Wingate's which I wish to meet with quotations. This is his statement "There is another very unfortunate feature about this whole matter****that no one from the Board in New York and not even those in Alaska expressed a word of sympathy to Mr. and Mrs. Eide at the time of the death of their little one"

Eide

In Eide's letter to you of January 21st, a copy of which was sent to me at the time, is the following:-

> "Mr. Brown is making the casket and Mrs. Brown is helping Mrs. Eide. They have been good to us today."

And in his letter of January 25th, to you, he says, "Mrs. Cram was the only one of the white women people that did not come to see baby after he had passed away"

Mr. Brown told me of being frequently at the Eide house both before and after the death of the child.

Mr. Wingate's reference to the coming of Mr. Cram, at Eide's request, after all that had occurred, including the unprovoked assault upon Mr. Cram, is a farther proof that the neighbors of the Eides did not abandon them to their grief, alone, as asserted. And in view of the fact that the 12th chapter of 2nd Samuel is quoted in all hand books for ministers, for special ~~questin~~ occasions, as appropriate to read upon the death of a child, I can not explain exception being taken to this use by Mr. Cram, on other ground than that of a supersensitive of diseased conscience.

Just how to take Mr. Wingate's assertion that no one from the Board in New York expressed sympathy "at the time of the death of their little one" I do not know. He surely is not unaware of the fact that there is no telegraphic communication between Barrow and New York. The first word I had of the death of the child was received in June and the mail from Barrow passes through Juneau on its way outside.

Immediately upon receiving the letter from Eide himself with the announcement of the death I wrote him, under date June 6th:-

> "I have just received the very sad tidings of little Sheldon's death. My heart is sore for you and for the loss of that bright little child. My only recourse is to commend you all to His grace who is abundantly able to save"

And you will doubtless recall that in your letter to me of June 22nd and written from Minnewaska, N.Y., you said:-

> "I feel sorry for Eide in the loss of his child. Will you give him my sympathy in his bereavement"

The first thing I did on visiting the Eides in their home was to give them your message. Eide can not have forgotten this, nor did he fail to get my above message, and yet he has the hardihood to tell Mr. Wingate that no one in Alaska and no one in the Board expressed a word of sympathy.

Not only did I write to Eide and his wife as above but I also wrote to Dr. Matthews announcing the death. Yet Eide in his letter to the doctor dated August 19,1921, copy of which I have, writes:-

"As we have no word from you in regard to our dear baby's departure to his Heavenly Home, we take it for granted that you expect to see us in Seattle"

I do not know why he had received no word from Dr Matthews but I do know that he received the message of Dr. Marquis and am also positive that he received my written message, which must have come on the first available mail. viz, the Hermann arriving some weeks before I did. Also, I expressed personally my own sympathy both to Mr. and Mrs. Eide on the first opportunity, which was when I reached Barrow.

This letter of Mr. Wingate's is that of an advocate and not of an unprejudiced seeker after the truth.

I have only to add that not only has my opinion of Mr. Eide been based upon my own investigations but also upon the testimony of others who have known of his doings while formerly in the Territory.

I may also say that I have at hand other proofs than any I have adduced to establish my opinion that Eide is both dishonest and immoral.

You are at liberty to use all or any part of this letter in your correspondence with Mr. Wingate, as your judgement may dictate.

Cordially yours,

James N. Condit

DEC 14 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

December 1,1921

Rev. John A. Marquis,D.D.,

156 5th Avenue,

New York City.

Dear Dr. Marquis:

By yesterday's mail I replied to the letter of Mr. Wingate, in re, the malodorous Eide.

There are other items of your letter.

My position regarding Dr. Young is this, which I wish to state without lack of charity and with great respect for your generous and kind heart. If the Board of Home Missions feels that it is under obligation to apport Dr. Young, in his declining years, let him be pensioned and freed from any responsibility regarding Alaska affairs, and especially separated from any official or executive capacity. As an executive he will queer things financially both in his relations to his personal expenditures, locally, and also in his representations and promises to the fields. I am speaking from personal experience of many years. He will not be a help but the exact opposite as an executive in Alaska. In so far as reports and "rousements" are concerned he is a master hand. But in judgement he is prejudiced and unsound. I very much regret the necessity of saying these things and say them to you alone and in confidence and because I believe that in the interest of the cause these things ought to be said and weighed. For myself,as well as Dr. Young, or any other person, old or young, I feel that the interests of the cause are superior to those of any individual. The appeal of individual need is very strong and ought to be heeded in its proper relation and place but the interest of the cause should come first.

I replied to your letter of November 1st, in re disagreement between Barrow workers, on November 12th, and you doubtless have the same before this.

I regret to say that Mrs. Condit's eye does not improve as we had hoped and I greatly fear, now, that she must face the necessity of having it removed altogether. It is causing her great pain.

Cordially yours,

James H. Condit

DEC 14 1921

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
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HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

December 2nd,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Some time since I wrote to Rev. Fred G. Scherer, our missionary at Fairbanks, regarding the comity matters now under consideration with the Methodist people, and as affecting Skagway and Fairbanks.

I have already sent you the letter which Mr. Winterberger wrote on this subject,as also that of Rev.Pedersen, Mr. Winterberger's predecessor at Skagway. With this I am enclosing the reply of Mr. Scherer, as applying to the Fairbanks situation and as representing the opinion of all parties concerned there.

To my mind the trouble with Mr. Scherer's third proposition, is, that under such an arrangement the Methodists will certainly ask and secure the right to name a Methodist successor to Mr. Scherer, when he leaves, which we hope will not be soon. I see no reason why the few Methodists in Fairbanks should demand the retaining of their Methodist identity any more than Presbyterians in Ketchikan should demand the same. In Ketchikan the Presbyterians, and there are many of them, became Methodists. It has not hurt them. Let the Fairbanks Methodists do the same inversely. And let the Presbyterian Board,which was the first in Fairbanks,continue that responsibility for the whole community and thus maintain a community church. This is the only scheme, it seems to me, which will meet Mr. Scherer's statement numbered "2", viz, that alternate supervision is extravagance.

While Mr. Scherer's fourth suggestion is ideal I fear that it is not at present practicable. It amounts to a federated church program involving, so far as I can see, a rotation of Board control--at least to the extent of requiring a rotation of missionaries of the Boards involved.

My judgement is that both at Fairbanks and Skagway it is well to let well enounghalone. In the interest of efficiency of administration, financial and otherwise, it is best to allow one Board and Denomination to provide ministers, salaried, and denominational name, in communities too small for more than one church. And this I mean for Methodist Ketchikan,and Hyder,and Seward, as well as Presbyterian Skagway and Fairbanks.

Cordially yours,

James H. Condit

Copy to Mr. Scherer.

James H. Condit.

PRESBYTERY OF ALASKA

DEC 14 1921
PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

~~November~~
December 2nd, 1921

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

Dr. Young has sent me a copy of his report regarding Kasaan, concerning which I wish to offer a remark or two.

First, in explanation of the sale of the little house, formerly occupied by the lay-worker at Kasaan and before that by the missionary. The property was falling to pieces, roof leaking badly and foundations rotting. We were not using it for any purpose since there was no resident missionary and Mr. Marsden lived on his boat when in Kasaan. It was worthless for living purposes in the condition it was and becoming worse rapidly. Therefore I sold it for all that it would bring. The house has since been practically rebuilt and is no doubt worth the $300 which the present owner asks for it.

I must take exception to Dr. Young's statement that Mr. Marsden paid only "irregulr and infrequent " visits to Kasaan. He made the trip quite regularly and did an excellent work in Kasaan.

Dr. Young recommends the employment of a Hyda lay-worker at Kasaan. The conditions there are so peculiar that I feel like accepting this suggestion as to Kasaan but with the reservation that it be considered the exception to the rule. I have had to meet some opposition to my position as to lay workers taking the place of regular ordained men in mission work in Alaska native churches. I am decidedly opposed to placing ignorant, untrained men in such positions. This is particularly apropos in view of the natural conceit of the average Alaskan native. I found men in such positions when I became General Missionary, one or two of whom were fairly successful but the greater part of whom were blind leaders of the bling not only in their so called "preaching" but also in their habits of life and standards of morality. Until we are able to raise up a native ministry we must expect to furnish regularly ordained white men to do the mission work among the natives.

Dr. Young is at fault in suggesting that two or three Hyda men be prepared for work in "other" Hyda communities. There are but two Hyda communities at present, Kasaan and Hydaburg. Certainly would it be very unwise to put a native man in charge at Hydaburg.

Cordially yours,

James H. Condit

Copy to Dr. Young.

DEC 27 1921

BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
BAXTER P. FULLERTON, SECRETARY
JOHN McDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, ~~ASSISTANT~~ TREASURER

December 3, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

A good while ago I wrote you in regard to some differences between Miss Dakin and Dr. Greist about ordering supplies for the hospital. I think Dr. Greist's letter was written to you and a copy sent to me. I have been awaiting your reply before writing to Dr. Greist with instructions as to how the matter should be handled, and I have not yet heard from you. Will you let me know at your early convenience just what arrangements you did make with Miss Dakin and Dr. Greist in that matter, and any other matter that we ought to be advised of in replying to Dr. Greist's letters to the office?

Hastily, but truly yours,

John A. Marquis
n. b.

JAM:ES

Juneau, Alaska, December 15,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue, New York.

Dear Dr. Marquis:

I herewith enclose copy of letter which I wrote you on November 12th,1921, in re relation of Doctor and Nurse at Barrow. The original must have failed to reach you and I regret the delay.

Cordially yours,

December 3, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

A good while ago I wrote you in regard to some differences between Miss Dakin and Dr. Greist about ordering supplies for the hospital. I think Dr. Greist's letter was written to you and a copy sent to me. I have been awaiting your reply before writing to Dr. Greist with instructions as to how the matter should be handled, and I have not yet heard from you. Will you let me know at your early convenience just what arrangements you did make with Miss Dakin and Dr. Greist in that matter, and any other matter that we ought to be advised of in replying to Dr. Greist's letters to the office?

Hastily, but truly yours,

JAM:ES

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TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

December 15,1921

Rev. John A. Marquis,D.D.,
156 5th Avenue,
New York City.

Dear Dr. Marquis:

Since receiving your letter in which you suggested offering the General Missionary place to Dr. Diven I have written to him sounding him out on his position as to accepting should the office come in his way. In reply he expresses his fear that the Home Mission Committee of the Alaska Presbytery might so interfere with the work assigned to the office as to make it difficult to function and he apprehends that the road mapped out for the incumbent will not be a smooth and happy one.

Mr. Bruce has withdrawn his resignation and stated to his session that in view of the late developements, referring particularly to my resignation, he felt that the way was open for such unobstructed work in the Northern Light Church as to make it possible for him to remain as pastor. Mr. Bruce and Mr. Waggoner, counting on the cooperation of Dr. Young (the latter had promised Waggoner the superintendency of the Sheldon Jackson School) are mapping out a great campaign of "constructive" Home Mission Work in the Presbytery.

I believe that Dr. Diven is right when he fears and anticipates trouble in the administration of the General Missionary's office. The Home Mission Committee of the Presbytery are definitely committed to "Home Rule" and propose to administer the work locally. Mr. Waggoner has an ambition to be "Pastor at Large" and his idea is to do the work which heretofore has been assigned to the General Missionary.

In what way it can be brought about I do not know, but in order that any man, Diven or otherwise, may do his work properly there will have to be an understanding with the Committee of Presbytery as to the Board's position with respect to its administration of work in Presbyteries where the support comes from the treasury of the Board. In Alaska Presbytery practically all the salaries come from the treasury. The Board ought to have the voice as to "hiring and firing", oversight of building enterprises, certainly trusteeship in property, and a large latitude in administration. Alaskan Presbyteries can not be on the same basis as Presbyteries which are self supporting.

I am writing to you now in the hope that some obstacles which I have met with may, if possible, be removed from the path of my successor and I have written plainly and in confidence.

Cordially yours,

James H. Condit

December 15, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

I have just returned from a ten days' absence, speaking in the Middle West, and find your letters. I shall take up the points in order.

1. Mr. Story is in this country, and I fear very much that he is mentally disabled. We have written him not to attempt to go back to Alaska until he is pronounced permanently and thoroughly well.

2. By hard pressure on the Board of Church Erection we got them to reconsider their denial of the application from Metlakatla. Dr. Patterson has already written both Mr. Marsden and you, I think, of the new situation. They make a grant of $2,000 and a loan of $1,000. The necessary papers for the loan have already gone to Mr. Marsden. I trust this will put new heart into those good brethren who have had such a hard time. I am sending a note of encouragement to Mr. Marsden.

3. In regard to Dr. Young and his announcements and pronouncements in Alaska, I do not see that anything can be said. I have already notified him that he is under temporary appointment, and I do not see any good purpose to be gained by further nagging him in the matter. His daughter was in to see me a couple of weeks ago about moving to Juneau, and I strongly advised her not to do it, and told her that her father's stay there, so far as the employment of the Board was concerned, was temporary.

4. We want you to continue as the attorney of the Board for Alaska, at least until a permanent general missionary or superintendent is chosen.

5. I thank you for your letter in reply to Mr. Wingate's. I will not use it with Mr. Wingate now, but reserve it for a shot if he pursues the matter further. I expect to be in Seattle in January with the Moderator and the New Era team, which is trying to prepare the church for the enlarged budget of next year.

6. I have received your estimate of the needs for the various sections of Alaska and we will give them careful consideration in our budget-making next March.

I have not received yet from you, however, although I have written twice, a statement of the instructions you gave Dr. Greist and Miss Dakin at Point Barrow. We are anxious to avoid, if it is possible, further trouble in that field. From Greist's letter there was reason to fear that he and Miss Dakin might lock horns. I do not want to send any instructions from the Board until I know what you have done.

With best wishes for yourself and Mrs. Condit, I am

JAM:ES Very sincerely yours,

December 16, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit

I want to apologize for my repeated dunnings for your arrangement with Greist and Miss Dakin at Point Barrow about orders. Your letter of November 11th or 12th came to hand today. Where it has been in the meantime I do not know, but it has turned up and the information is satisfactory. We are writing to Dr. Greist and Miss Dakin telling them that Miss Dakin is to have full charge of ordering supplies, and all she needs to do is to report these orders to Dr. Greist by giving him a duplicate when they are made out. This ought to make the way for both of them easy.

You are more humanitarian in your suggested prayers for Hide than I would have anticipated. Most of the people who talk about him would rather send him to a much hotter climate than the Arctic.

With best wishes for you and Mrs. Condit, I am

Very sincerely yours,

JAM:ES

December 19, 1921.

Dr. James H. Condit,
Juneau, Alaska.

My dear Dr. Condit:

I have been out of town in connection with a series of Presbyterian Expositions we have been having through the east, hence I have not acknowledged the receipt of your films sooner. In connection with these exhibitions, you will be interested to know that our Alaskan Booth attempted to show the work at Point Barrow.

We are getting up a new leaflet on the Eskimo work, featuring the hospital of course and the pictures will be of great service in that connection as well as for lantern slides.

In regard to a case, I am afraid we cannot help you out at present. We are having trouble getting enough manufactured and delivered for our own use, as we are opening up five new lantern slide depositories. I will, however, have shipped you a wooden case such as we used to use. I think you will find this all right for carrying purposed, but it is not so good for shipping, as the combination of the two cases which we are now using.

I am taking up the matter of having 28 slides made for you with Mr. Eastman. Slides at the present prices are costing us 75¢ for the best quality of colored slides.

With best wishes for the holiday season, I am

SM/MFM

Sincerely yours,

December 20, 1921.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

Dear Dr. Condit:

We are receiving a great many requests from churches for "specials" in Alaska - that is, churches who want to support some Alaskan missionary. You will appreciate the necessity of exercising care in assigning a missionary to a church. You have often spoken and written to me about certain of our pre-millenarian brethren who are not doing good work. It would be very unwise to commend suchtto the church. If a man is a good missionary and is really taking care of his task, regardless of his opinions on the second coming, I would not discriminate against him.

I am writing to ask you to send me a list of Alaskan missionaries who can with safety be commended to churches wanting to support a man. For example: the First Church of Ogden, Utha, has just written that they want to support an Alaskan missionary. I wish you would commend me some one for that church and send me a list of others that I can with confidence nominate. I would like to have your reply at as early a date as possible.

Wishing you all Christmas joy, I am

Very sincerely yours,

JAM:ES